



THE  
CONGREGATIONALIST  
AND  
CHRISTIAN WORLD

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*Reopening of North China College*    *Rev. D. Z. Sheffield*

*Foxy*

*Ralph Connor*

*Seventh in the Series of Glengarry Sketches*

*The Betterment of the Sunday School*

*Advice and opinions from President Rush Reeves, Professors S. T. Dutton, Shailer Mathews,  
E. I. Bosworth, A. W. Anthony, and I. F. Wood, and Rev. J. A. Blaisdell*

*Six Thousand Miles in Thirty Days*

*Rev. George M. Boynton, D. D.*

*In a Little Row*

*Helen Campbell*

*Shadowgraph of Christ*

*Maude E. S. Hymers*

*The Woman's Board at Washington*

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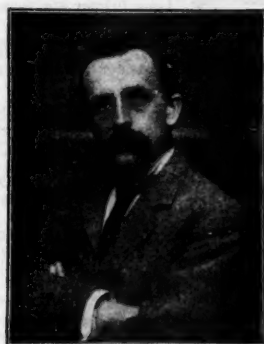
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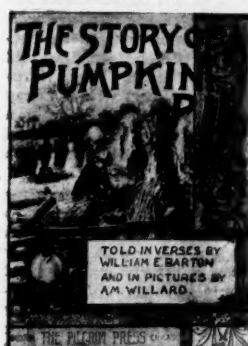
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THE permanent address of Rev. L. F. Broad and Mrs. Harriet (Caswell) Broad is 609 Congregational House, Boston, Mass.

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Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.  
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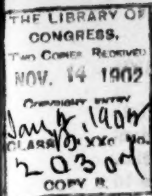
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# THE CONGREGATIONALIST

Saturday  
15 November 1902

and Christian World

Volume LXXXVII  
Number 46

## Event and Comment

### Three Notable Numbers

Each of the next few issues of *The Congregationalist* will have a distinctive character and exceptional worth. We shall blend in them the literary and the seasonal elements. The autumnal output of books will be recognized in a conspicuous way, while the approach of the sacred Christian festivals of Thanksgiving and Christmas will be duly noted.

#### November 22, The Thanksgiving Number

**New England Characteristics.** By Clifton Johnson. With illustrations by the author. A sketch full of the savor of New England life as it used to be and still is in the less populated sections.

**Miss Abbie B. Child, as Her Comrades Knew Her.** By Miss E. H. Stanwood.

**The Thanksgiving of Little Priscilla.** An illustrated poem. By Mabel Earle.

#### JUVENILE BOOKS AND THEIR READERS

**Editorial Survey of Recent Books for Boys, Girls and Little People.**

**Recent Verse for Children.**

**The Public Library as a Philanthropy for Children.** By William Byron Forbush.

**Bibles for Children.**

**The Child's Literary Appetite.** By Miss Caroline M. Hewins, Librarian of Hartford Public Library.

**Illustrations in Recent Children's Books.**

**The Crooked Pumpkin.** By Sophie Swett. A bright, taking story in the author's best vein.

#### November 29

**Impressions of a Church Tramp.** First of a series by Sylvanus S. Dahl.

**Church Work and Women's Clubs.** By Grace Duffield Goodwin.

**Reviews of New Biographies:** Drummond's Martineau, Higginson's Longfellow, McMaster's Webster, Woodberry's Hawthorne, Stopford Brooke's Browning, and other notable biographies and studies in character.

#### December 6. First-of-the-Month Number (Holiday Book Number)

**Cover Portrait of Prof. Henry C. King of Oberlin, with Character Sketch and Interview by George Perry Morris.**

**What Some American Artists Are Doing.** By Estelle M. Hurl.

#### THE HOLIDAY BOOKS AND THE SEASON'S FICTION

**Good Books for Christmas Gifts reviewed, with numerous illustrations.**

**The Best Stories of the Year.** By Isaac Ogden Rankin.

**The Private Library.** By H. W. Boynton.

### Easily Introduced

"I doubt if the paper could have been introduced as easily into as many homes in any other way. As I feel that our denominational paper tends to an intelligent and sympathetic attitude toward the best in spiritual life and effort in our day, I would commend this plan and most certainly commend your special representative." So writes a pastor who has used the "pastors' plan" in his church. The methods are readily understood and our special representative is courteous and tactful. Our subscription list is growing largely through the active co-operation of pastors in carrying out this plan. Full particulars will be gladly furnished to any pastor wishing to increase the circulation of the best Sunday reading matter among his people.

#### Helps for Sunday School Teachers

The new year is approaching, when new impulses for Christian work are most likely to bring forth fruit. Many persons would gladly do some special service for Christ if they knew how. Sunday school teachers especially welcome the stimulus of new suggestions and promptly respond to them. We print on another page a list of books which has been carefully made as the result of the experience of a number of pastors and Sunday school superintendents. One of these, put into the right hands at the right time, may make a teacher or give one new knowledge and enthusiasm. They are mostly small books, not technical, suited to the average understanding. It is quite time to be planning for a large gathering into the church next year; and the most effective work will be done by the parents and Sunday school teachers.

#### President Eliot on the Sunday School

The president of Harvard University making an address at the Boston Methodist Ministers' Meeting last week was a notable event in itself. That so high an educational authority should give prominence in his address to the Sunday school is significant. President Eliot believes that steady work is the greatest civilizer, and that the next greatest promoter of refinement and morality is education. He holds that there is "too much intellectual and emotional work by the minister or preacher and Sunday school teacher, calling for too little personal exertion by the congregation and pupils." The Sunday school as it is, he thinks, is not a school. Its object is to arouse emotion rather than to call forth strenuous application or for giving out something or doing anything. Yet the Sunday school attempts to implant the most difficult theological doctrines in immature minds, subjects more perplexing than are placed before pupils of the same age in public schools. Dr. Eliot therefore would advise having young children commit to memory good poetry of nature and of the affections and postpone the greatest problems of religion to the age of seventeen to twenty years. Quite naturally considerable opposition was called forth, but the ministers acknowledged the value of the address and it will no doubt provoke serious reflection.

#### The Progress of Federation

A growing disposition to find ways of co-operation in Christian effort is manifest in several quarters. Maine has long stood out as a pioneer in this movement, and its Interdenominational Commission

has done some effective work. New York has a state federation which this week has been holding its annual convention in Albany. Nebraska Christians, representing all the leading denominations, organized Oct. 29 a federation adopting a constitution patterned after that of New York and Ohio bodies. Dr. Harmon Bross, superintendent of Congregational home missions, was elected chairman of the executive committee. The Ohio federation will convene in Columbus Dec. 4, while similar gatherings are scheduled for cities in Wisconsin, Michigan and Illinois. Meanwhile a good many of the Western cities are carrying on local co-operative movements which have in view the avoidance of competition and waste and the more effective evangelization of needy districts. We have always believed that the most effective method of securing federation was by starting with local units. In so far as state and national organizations can supply enthusiasm and furnish suggestions touching definite action, they have their uses. But we are most hopeful of the movements that take their rise in groups of churches and pastors in proximity to one another, that ought to be not alone on terms of good fellowship, but leagued in numerous forms of practical service. While church union waits in the presence of denominational barriers, true church unity and federation ought to be, and we believe are, continually gaining ground.

#### A Practical Proposition

A simple and sensible form of Christian federation seems to be that which a Pennsylvania layman, Benjamin G. Welch, superintendent of the Eagles Mere Railroad, is urging with considerable diligence. He has projected a scheme whereby when church members remove from one town to another they may be received at any evangelical church as "fraternal associates." All that they need is a letter from their pastor saying that their Christian standing is satisfactory, and on that basis they are received at the communion table and become to all intents and purposes working members of the church body. The plan is considered particularly well adapted to the interchange between churches of different denominations. For instance, when a Congregationalist emigrates from New England to any community west of the Hudson he is as likely to establish himself in a city or town where there is no Congregational church as he is to go where our denomination is already rooted. But had churches generally adopted the plan of taking in the fraternal associate, he could

become a component and useful part of any Methodist, Baptist or Presbyterian church. The plan has points of similarity with the Wayside Covenant now in use for the students of Mt. Holyoke College who worship with the South Hadley church. In view of the fact that twenty per cent. of the nominal members of evangelical denominations in the United States are believed to be "non-residents," any plan which may make this floating contingent more sensible of their church obligations and more effective in their respective communities deserves careful consideration. It has the indorsement of the Pennsylvania Evangelical Alliance and of prominent ministers in various denominations.

#### An Influential Layman Gone

The recent death of Mr. Arthur P. Forbes is a great loss to Pilgrim Church, St. Louis. He was one of the few remaining original members. Pilgrim Church from its beginning had a rare fellowship, made the more close and delightful because it was the pioneer of Congregationalism in a semi-southern city just after the Civil War. Mr. Forbes had much influence in forming its character. Born in Alton, Ill., in 1840, his youth was spent in Worcester, Mass. He served in the army through the war, rising from the ranks to a captaincy in the Twenty-Fifth Massachusetts, and in the last battle in which he participated received a wound which nearly proved fatal and from which he did not recover for several years. Removing at the close of the war to St. Louis, he soon became prominent in the church and in civic affairs. A man of action and of quick decision, warm-hearted and intellectually strong, he was also a spiritually-minded Christian. He was for several years superintendent of Pilgrim Sunday School, a deacon in the church, a helper in every good work. The City Missionary Society has lost in him one of its strongest supporters. In recent years Mr. Forbes has suffered great bereavement in the death of his wife, his son and daughter, and for some time past has been in declining health. But he remained through all his trials the helpful, exemplary and beloved Christian gentleman. His service to Congregationalism at large, as well as his life in St. Louis, calls forth this tribute to his memory.

#### The Clergyman as a Wise Friend

A few years ago in private conversation Dr. A. H. Bradford, moderator of our last National Council, revealed the extent of his service as a father-confessor to the sinning and sorrowing. Out of his unusually full experience he has written a suggestive article for *The Christian World* (London), with the title *On Carrying People*. He cites case after case in his own or in fellow clergymen's experiences where he believes that his or their efforts to aid the weak and fallen among educated and well-to-do people have resulted in final moral and spiritual disaster to the recipients of aid, and in considerable loss of precious time, physical strength and money to the givers of it. He is in doubt now whether "he had a right to use so much time and strength for those who if they had only worked could have done quite as well for

themselves." "Does not," he asks, "the minister's time belong to all his people? Has he a moral right to be so prodigal of it with some so as to have little left for others who presume less and perhaps need it more?" Dr. Bradford is well aware of the teachings and example of Jesus with respect to the strong bearing the infirmities of the weak, and that there is danger of clergymen doing too little rather than too much for humanity; but still he is faced "by the inexorable fact that nearly if not quite all the persons that I have carried in my ministry would have been better off if they had been forced to look out for themselves, and that in most cases those aided have seemed to take as belonging to them the sacrifices which were made in their behalf." He does not say that he would not do just as he has done had he his life to live over again, but he raises the serious question whether self-help is not better than charity, even in those circles of relative wealth and refinement in which most of the labor of suburban pastors is done. What Dr. Bradford has to say about the ingratitude in these days of people who receive aid coincides strikingly with what college presidents say about the treatment colleges and private donors receive from some who were helped by them to procure an education.

#### How Interest the Many

Comment by Protestant Episcopal journals on the recent missionary council held in Philadelphia is uniform in praise of the gathering as a source of inspiration and information. The *Church Standard*, while admitting this, also faces the fact that the information and inspiration can affect only a relatively small number of the adherents of the church, even though all the clergy and laity present do their duty and report faithfully to their respective churches. It points out, however, that in the presence of fifty-seven bishops at the council the church has reason to hope that they, if they are alive to their opportunities, will disseminate the information and inspiration as no other men can, because of their journeyings about their dioceses, and their touch with clergymen and congregations unrepresented at the council. In theory and in fact the bishops are the missionary agency of the Episcopal Church, and the *Standard* assures them that if they will but do their duty they may expect hearty support from the clergy and laity. It is precisely this problem of diffusing and perpetuating the information and inspiration received at the annual meetings of the American Board and its sister societies that weighs heavily on the minds of some Congregationalists now. Compared with the large constituency that ought to be influenced the number now touched is very small.

#### The Strike Commission

The commission has finished inspection of the mines and will begin to take evidence in a formal way this week. President Mitchell of the Miners' Union already has filed the statement of the case of the miners and it has been made public. The most significant happening of the week has been the adhesion of the independent operators to the agreement to submit to the decision of the commis-

sion. For a vivid picture of the terrible effects of the strike, effects that are mental and spiritual rather than material, and that will take years and decades to obliterate, an article in *The Outlook* by "an observer on the field" is unsurpassed.

#### The Philippines and Their Problems

Reduction of the army in the Philippines goes on apace, the native constabulary proving strikingly loyal and effective in such use of force as has been necessary of late in suppressing ladrones. Plague and famine are making conditions of life severe in some parts of the archipelago, and Governor Taft has not waited for an answer from the Washington authorities in response to his graphic description of the needs of the people and appeal for aid. He has voted with his fellow commissioners for the use of a large sum to be taken from the revenues for the purchase of rice in Asia and for its transportation to the Philippines and its distribution where it is needed to prevent further loss of life. Repeated clashing of late between the Roman Catholic priests and laity and those Filipino Catholics who are followers of Archbishop Aglipay have called for action by Governor Taft and the commission, action which has shown that he will counsel the Dissenters to obtain possession of property which they claim through the courts, rather than by use of violence, as recently at Pandacan.

#### The Doukhobors' Crusade

Hunger, cold, and the strong pressure of the mounted police, acting under direct orders from the provincial authorities, are slowly but surely inducing most of the Doukhobors to return to their farming settlements. Only about five hundred of the more fanatical ones still press on. It is not altogether surprising that during the past week one of the women should have claimed to be the Virgin Mary, and received suitable homage from her fellow pilgrims. British Columbians are protesting against a proposition to encourage emigration of these Russian literalists from the wheat-growing lands of Assiniboia to the towns and mining camps of their province.

#### Limitations on Suffrage in the South

An appeal from the decision of United States District Judge Jones of the Alabama Circuit, refusing a writ of *mandamus* to compel an election board to register a Negro voter, has been taken to the Federal Supreme Court. Hence ere long we shall have an authoritative decision as to the constitutionality of the so-called "grandfather clause," put into the state constitution of Alabama by the recent constitutional convention, which clause provides that a voter being unable to read or write cannot vote unless his grandfather was a voter before the Civil War. This clause finishes the work of excluding the Negro from the franchise, even if he manages to rise to the standards of literacy required. Mississippi, Louisiana, Virginia and North and South Carolina have similar clauses in their recently adopted constitutions. A supreme court decision will annul or ratify action which represents, we think, the overwhelming,



though by no means the united, sentiment of the South. Thus Judge Jones, from whose decision the appeal has just been taken, fought the "grandfather clause" in the Alabama Constitutional Convention, both as a matter of principle and policy.

#### Attitude of the Religious Press

The *Presbyterian Standard* of Charlotte, N. C., rejoicing that the white man is now dominant in the South, and predicting no alteration of that fact in the future, acknowledges frankly the pernicious effects on the South of efforts to suppress the Negro vote by fraudulent means, and rejoices that this has been done at last "constitutionally." Whether that is so remains to be seen. The *Standard* also condemns all unfair attempts to prevent the registration of Negroes who are equal to the educational tests now imposed. The *Biblical Recorder*, Raleigh, N. C., commenting on the same fact—the elimination of the Negro vote—also prays for an era of good feeling in the South, for the restoration of good feeling between the races and a frank acceptance by the Negro of the fact that he is permanently unfit for exercise of political duties. It is doubtful whether the Negro will or should welcome a truce on this basis. Temporary disenfranchisement he might accept, but permanent exclusion shuts him out from an ideal of democracy without which he is almost sure to degenerate.

**Prohibition in Canada** As the time, Dec. 4, for the Ontario referendum on prohibition draws near, the campaign increases in warmth and interest. Prohibitionists are completing their organization down to the smallest polling subdivision, and are making a strong effort to win the day. The *Liberator*, a weekly paper edited by Mr. W. W. Buchanan, a prominent Congregationalist and social reformer, is added to the temperance literature which is being scattered over the province. Mr. Buchanan is also doing effective work on the platform, and meetings for which the best speaking talent is secured are of daily occurrence. Rev. C. M. Sheldon of Topeka, Kan., was announced to speak in Massey Music Hall, Toronto, Nov. 9, under the auspices of the Canadian Temperance League, and much will be made of this visit to further the interests of prohibition. The Methodist Church of Canada has also appointed a special temperance secretary, who is devoting himself exclusively to the campaign in Ontario. The opponents of the referendum are also bestirring themselves to secure a large vote, and are sparing neither time nor money in the interests of their cause.

#### Educational Movements in Asia

The secularization of education is an issue in China as well as in France, England and the United States. In the old provincial colleges of China, managed by Christians employed by the government, worship of Confucius was not a required part of the curriculum. In some colleges, recently established, supported by the progressive viceroys and manned with Christian teachers, the decree has been issued that students must prostrate themselves at required inter-

vals before the tablet of Confucius, and as a consequence Christian teachers are resigning their places and Christian native pupils are withdrawing. The provincial officials deplore the situation, but say they have no alternative inasmuch as the Throne has ordered the course which is being pursued. Mr. Wu Ju-Lung, the eminent Chinese educator, whose recent careful study of the Japanese educational system ought to bear fruit in China, if he is frank, certainly will not recommend continuance of such a policy when he reports to the emperor. Marquis Ito, in a candid homily given for Mr. Wu's benefit, pointed out to him the impossibility of China's emergence to a parity of standing with other Powers so long as she limited the vision of her people to Confucianism; and Marquis Saionji, on the same occasion, testified that a reading of Occidental literature revealed to him a philosophy of altruism and human brotherhood, while a perusal of Chinese literature revealed a system of egotism and isolation.

#### Immediate Changes Impending

Dispatches by cable during the past week tell of the Chinese Government's decision to resume sending capable youth to the institutions of higher learning in this country, a policy which China unfortunately reversed some years ago to her own hurt. The Japanese Diet, at its coming session, it is said, will be asked to authorize considerable modification in the educational system of that country, where, as here, there apparently is a desire to provide speedier entrance upon practical life for students in the middle schools, and more adequate preparation for practical service in the form of better technical training.

#### Foreign Affairs

The visit of Emperor William to England had revived a variety of conjectures as to significant diplomatic negotiations under way between Germany, Great Britain and Portugal, by which Great Britain in return for abstention from thwarting Germany's plans in Asia will gain Portuguese South Africa, Portugal profiting financially by the transaction. The emperor visits England when the press and public are not very kindly disposed toward Germany and when the British temper is still hot over the German masses' attitude toward the Boers. But the emperor and Mr. Balfour doubtless will ignore popular sentiment in both countries, assuming that the course of history will justify an understanding based on rational national ambition, rather than one shaped by the ebullitions of the masses. At the same time there is this to be said for English dislike of Germany, that German antipathy to British policy is fed from the highest academic sources and that German ambition to outpace Britain commercially is as coldly calculating and tenaciously rational as ever a national policy was.—France still has a threatening strike of miners, which, despite a decision of an arbitration committee against the miners, continues. The House of Deputies last week voted a committee of investigation of the strike, and M. Combes, the premier, did not oppose it.—China is reported as having made ample apologies to Great Britain for failure to deal se-

verely with the officials responsible for the recent murder of two missionaries in the province of Hunan and to have ordered the execution of the mandarin responsible for failure to protect. But latest reports from the province indicate that enforcement of this decree may precipitate revolt there against the imperial authority and that pressure is being brought to bear at Peking to have the decree rescinded. Great Britain owes a duty to all of her subjects in China to stand firm.

#### Plans for Bible Study in 1903

The action of the International Sunday School Convention, refusing to make any change in the plan of Bible study by uniform lessons which has prevailed for thirty years, has called out many inquiries as to what new methods may be used better adapted to present conditions. We have asked the counsel of several experienced religious teachers, and the replies of some of them are printed on another page.

Their opinions vary as to the wisdom of individual Sunday schools attempting independent courses of study. A considerable number of schools are doing this with encouraging success. They have skilled teachers and pupils who can be relied on for regular and continuous attendance. The experiments will no doubt help to point the way to better courses for general use. But the great majority of Sunday schools are not qualified to provide their own courses. They will not prosper unless definite plans are made for them, with outlines of study and lesson helps. The International lessons are the best yet available for most schools, at any rate for intermediate classes.

Our Sunday School and Publishing Society is considering diligently what means to take in order to furnish most effective aids to Bible study. It has issued an attractive volume for primary classes, based on the Beginners' Course outlined by the International Lesson Committee. It has prepared different grades of lessons on the International Course for the coming year, which for the first six months traces the planting and growth of the primitive Christian church in Europe, finishing the book of Acts. The Bible offers no more attractive period of study than this. The society has also arranged to furnish the Blakeslee lessons to schools which prefer courses with graded topics. It has in view plans for advanced studies which will be issued as soon as they can be satisfactorily prepared. This of course requires time.

Interdenominational co-operation, as suggested by Professor Bosworth, has been already accomplished through the Editors' Association formed last year with reference to the Beginners' Course. Suggestions have been made looking to their working harmoniously toward plans for advanced Bible study. It is probable that an interdenominational convention, such as Professor Bosworth suggests, will be called early next year. There are many evidences that a new era of Bible study is at hand. We believe it will be characterized by the united action of educators, pastors and Christian workers generally, and that the churches will find

in it new inspiration and much more rapid growth.

### The Ballots and the Verdict

A weapon that comes down as still  
As snowflakes fall upon the sod;  
But executes a freeman's will,  
As lightning does the will of God.

Thus did John Pierpont, grandfather of J. Pierpont Morgan, sing of the ballot as wielded by American citizens. Whether his world-renowned descendant has quite as high an opinion of the verdict of American voters we are not sure. Sooner or later the American public will pass judgment squarely upon some of the economic issues on which Mr. Morgan has positive individualistic opinions.

The election just held seems notable, because the volume of the vote cast does not correspond at all with the alleged apathy of the voter prior to the balloting; from which it is to be inferred that it is no longer safe to assume that because citizens do not rush to hear orators or to enlist formally as partisans therefore they are not interested in measures or in candidates. Successive recent elections indicate progressive waning of the power of "the machine" and of the persuasive and sophistical campaign orator and impairment of the prescience of the political prophet. As the volume of data which the intelligent voter may use multiplies, and as his power of intelligent deduction from the data furnished increases, he depends less and less upon advice either from the editor or the orator and marches to the polls to record his own and not another man's opinion. This, of course, is a long stride toward the ideal state of politics in a republic.

The recent election also shows that the republic is becoming more stable in its judgments, that reactions formerly looked upon as inevitable in mid term elections for Congress can no longer be counted upon as certain, given a moderately successful keeping of pledges by the party in power. As a people we are coming to see the wastefulness of sudden alterations and the need of giving our national policy, whether domestic or foreign, a degree of consistency which alone can build up confidence at home or abroad. Reduced Republican majorities in both the House and the Senate, while they may and should teach the need of prudent attention to popular demands by the Administration, still leave it free to carry on the radical departures made and the tasks assumed since the beginning of the Spanish-American War.

The returns indicate a persistent, sharply defined division in party allegiance between the North and the South, Rhode Island being the only state north of Mason and Dixon's line electing a Republican governor—and that because of peculiar local conditions—and the Republican strength in Congress coming exclusively from the Northern states. It is evident, also, that the trans Mississippi states, including those on the Pacific slope and the states rich in mineral wealth, are no longer at odds with other Northern states. While North and South still are hostile, owing to the presence of the Negro and to the fruits of unwise reconstruction legislation, the East and West are burying the hatchet which was dug up when Mr. Bryan emerged.

But although this is true, and although it is clear that neither Mr. Bryan nor Mr. Johnson of Ohio need longer be reckoned with as leaders capable of winning votes, it also is clear from the returns of this election that the number of voters partial to socialism is increasing, and that hereafter they will be found in increasing numbers, especially in our cities, arrayed—not under the banner of a radical Democratic party, but under a distinctively Socialistic party.

There is general agreement that the outcome of the elections aids President Roosevelt, and this in two ways. First, by showing popular confidence in him and indorsement in the main of his policies, national and Republican; and second, by demonstrating to secretly hostile and scheming "machine" leaders that it is useless to contend against the renomination of one who is so entrenched in the esteem and confidence of the Republican rank and file.

Much depends now, whether the matter be viewed either from a national or an Administration standpoint, on the selection of a man as speaker of the House of Representatives who is worthy of the honor and who is in sympathy with the Administration and the popular will. It is no time to elect a man whose chief asset is a reputation for obstruction, or who once was left at home by his constituents because of the use of filthy language on the floor of the House of Representatives.

### A Missionary Stateswoman

When Mrs. Judson Smith, president of the Woman's Board of Missions, in introducing Miss Abbie B. Child at the Washington meeting last week, characterized her as "probably the best known woman in this country and abroad now engaged in foreign missionary work," she little thought that before a week slipped by the words might properly be repeated as an effective summing up of Miss Child's completed career. Her death removes one who ranks with the noblest Christian leaders of her generation and one whose influence has been felt round the globe. Next to Mrs. Albert Bowker, who projected the Woman's Board of Missions and who guided its early development, Miss Child has had most to do in bringing the organization to the point of vantage which it now holds. Indeed, most of the expansion of recent years was due to her initiative. Mrs. Bowker chose wisely when at the start she selected this modest Boston young woman, who had grown up in the atmosphere of a home saturated with faith in foreign missions, to be her chief assistant in organizing the women of Congregational churches for special service of their unenlightened sisters in foreign lands. Miss Child grew with the work, and even before Mrs. Bowker, on account of failing strength, retired more than ten years ago, Miss Child had all the departments of the work well in hand and added year by year her ripening experience to the capital and the service of the organization which she loved better than life.

Effective as she was in the details of office administration her vision swept constantly over the wide field without. In 1888 she visited Turkey and Spain.

Later she was absent nearly a year studying conditions in India, Ceylon, China and Japan. Unusually well read in the literature of missions, she came back from these personal studies on the ground better equipped for the directing of the work as a whole. Her plans reached far into the future. She discerned drifts and tendencies and forecasted what was to be. But her judicial temper, inherited perhaps from her father, kept her from being visionary and she had an unusual gift of bringing things to pass without the noise of machinery and without ostentatious display.

By degrees the world at large became aware of the unusual caliber of the person at the head of the foreign missionary activities of Congregational women. At the great missionary conference in London in 1888 Miss Child was made chairman of the World's Committee of Women's Boards. At the Ecumenical Missionary Conference in 1890 she was appointed chairman of the committee on the united study of missions, and she, more than any other one person, created and put into operation the system which is knitting together thousands of women in our denomination in the united study of missions.

With singular self-effacement, Miss Child lived and rounded out her fruitful life. The sweetness, the sunniness and the sprightliness of her character made her beloved by all who knew her well, and nowhere more tenderly cherished than in the circle of her fellow-workers. But while fulfilling faithfully and successfully all the public functions which her position involved, and believing in woman's right to enter any sphere in which she was fitted, she nevertheless held herself far below her value and preferred the background of quiet influence to the foreground of conspicuous activity. But now that this modest, unselfish, untiring servant of Christ and of the church has passed in an instant to her heavenly home, we are made to realize as never before the worth of her character and the far-reaching influence of a life devoted to the greatest ends to which a woman can consecrate her abilities.

### The Plymouth Memorial Church

The National Council of Congregational churches cordially indorsed the proposal for the erection by the Church of the Pilgrimage at Plymouth, Mass., of a memorial edifice in honor of the Pilgrims. This church has sent out to other Congregational churches an appeal for aid, carrying the signatures of many prominent Congregationalists. Several Unitarians have sent a protest to the signers, their principal complaint being that the Church of the Pilgrimage claims to be the legitimate successor of the church formed at Scrooby, Eng., in 1606, and brought to Plymouth by the Mayflower Pilgrims. On examining the Year-Book for 1902 we find, to our surprise, that this claim is made.

The historic facts warrant no such claim. The Third Church in Plymouth was organized in 1801, fifty-two of the 105 members of the First Church withdrawing and forming a new organization. The occasion for the withdrawal appears



to have begun openly in dissatisfaction with the installation of the pastor of the First Church, Rev. James Kendall, the previous year. After the separation occurred between the liberal and orthodox Congregationalists the First Church became Unitarian and the Third Church remained orthodox.

In the Congregational Year-Book for 1883 the date of the organization of the Third Church, then calling itself the Church of the Pilgrims, appears for the first time as 1806. The pastor at that time informs us that the reason for claiming that that church was and is the original church of the Pilgrims "was purely a doctrinal one." The same date is given in each Year-Book until 1890, when the correct date, 1801, reappears. It was changed again this year to 1806.

If this last date were the true one, then it should be given to each of the four churches which had been organized by members of the First Church before the Church of the Pilgrimage began to be and which have remained in the orthodox denomination. For example, the Second Church in Plymouth, formed from the First in 1768, should date from 1806. But our Year-Book does not assume to date the beginnings of the doctrines held by our churches. If it did, probably most of the dates claimed would be in the first century.

There are good and sufficient reasons why Congregationalists should aid in building a suitable memorial for the church in Plymouth which perpetuates the faith of the Pilgrims, whose original members came from the church which the Pilgrims brought with them to this country. The date of the organization of that Trinitarian church is 1801.

### God's Confidence in Man

Our Heavenly Father is not a pessimist in regard to men. He loves, and when did love cease planning and hoping for its own? His hatred of sin is not despair of the sinner. His recognition of the facts of our rebellion and ingratitude has never closed the door of our return. It is a narrow way which leads to life, but it is only so because we are God's children and have sinned against his love and care.

Of all that met him in the world of men our Lord was most impressed with the value of the individual soul. He saw the multitudes, but he saw them, not as indistinguishable crowds, but as individual sons and daughters of his Heavenly Father. He fitted deed and word to each with a keen insight which awakens our amazement. God had confidence in man when he intrusted him with life and free determining will. It was not a counsel of despair, but an expression of trust, when life was left to our own shaping. We may abuse the trust for harm to others and our own destruction; but God has made it unreservedly assured that the results will justify his confidence.

It is, however, in our return to God that we obtain the clearest proofs of his great confidence in us. We are called to trust him; but that very call is proof that he has trusted us. God's faith in man preceded and underlies man's faith in God. The argument to use with sin-

ners is not that God distrusts them, and therefore they must strive to win him over. It is a nobler and more loving appeal. God has already trusted us and loves us and has proved his love. Come, then, let us return and answer faith with faith that we may be able to develop the gift he has confided to us and make the most of it for him. It was the despising and abusing of confidence which made the sin of the man who hid his talent in the earth.

God intrusts the honor of his name to the keeping of his own. He is judged in the thought of the godless by his children, just as other fathers are. When the motive of our own higher interest fails, or rather before it comes into play at all—the motive of the child's love and pride in the father's honor ought to sway our souls to righteousness. God's confidence merits this return, and when we are bearing truest witness for his name we are living also on the highest levels of our own strength and peace.

The law of the kingdom, illustrated over and over again by our Lord's words, is that every one should have a work and that every one should regard that work as a stewardship for God. He has intrusted it to us. Little or great as it may appear in the eyes of men, it is his delegation of necessary work for his own kingdom. This is the Christian's dignity and joy. He is a God-sent man, honored by the confidence of the eternal Father. If he respects that confidence and fulfills that call, he will surely find at last that he has been, in the word we use too lightly, a God-send to the world, and a true witness to the abiding love of Christ.

### In Brief

A recent request for information concerning American Indians was answered in Our Readers' Forum. It should be added that further information may be had by addressing Dr. Merrill E. Gates, secretary of the Indian Commission, 1427 New York Avenue, Washington, D. C.

A pleasant token of Christian brotherliness by an Anglican prelate—that offer of the use of the seaside home of the Bishop of Ripon to Rev. Dr. Joseph Parker in his relapse and apparent permanent breakdown. Rev. R. J. Campbell of Brighton is to preach in City Temple on Thursday mornings for a season.

Pres. S. A. Eliot of the American Unitarian Association rises to remark that "hymn-book" and not "hymnal" is the proper term for members of the "Free Congregational Church of New England" to use in describing books used for worship in song in Unitarian churches. The younger Eliot is certainly not caught in the tide that sets towards ritualism.

A minister who has attended some of the autumn conferences of the churches sums up his experience by quoting Gal. 2: 6: "They who seemed to be somewhat in conference added nothing to me." After allowing that the reason may have been partly in himself, the fact remains that church conferences and congresses this autumn have been superabundant as compared with results in adding to the sum of Christian knowledge.

The resignation of his charge by Rev. John Brown of Bedford, Eng., the successor of Bunyan and the latter's admirable biographer,

will be read with regret by not a few Americans who have been fortunate enough to meet him in Bedford, or in this country when a delegate to our denominational gatherings, or as a lecturer at Yale University. He retires while yet comparatively vigorous in order that he may see a younger man taking up the work in the congregation he loves, and in order that his remaining years may be free for more of that research—so admirably done—into Pilgrim and Puritan history in Old and New England. His is the nature that brings forth fruit in old age. He has been in the Christian ministry forty-eight years, and thirty-nine of them have been spent in historic Bedford as pastor of the Bunyan Meeting.

The Church of the Pilgrims in Brooklyn, N. Y., has lost in the death, Nov. 2, of Mr. Joseph Walworth Sutphen, one of its most devoted members. He was a lawyer of well-known ability. He repeatedly won difficult cases in the New York Court of Appeals; was secretary of the Civil Service Commission when Hon. Seth Low was mayor of Brooklyn; and afterwards was secretary of the citizens' committee during Mr. Low's first campaign for the mayoralty of Greater New York. He was the author of many dainty poems, some of which have had a wide circulation. But pre-eminently he was a Christian. As one of the associated superintendents of Pilgrim Chapel he was untiring in his efforts for the uplift and salvation of those to whom it ministered. His friendship and admiration for his late pastor, Dr. R. S. Storrs, were but the expression of his devotion to the loftiest Christian ideals.

A notable piece of work along good citizenship lines has been done by the Christian Endeavor Societies and Epworth Leagues of Waterbury, Ct. The city government had granted a license for a prize fight or "sparring match" between two notorious pugilists, to take place Nov. 6. The state's attorney by vigorous measures had prevented the fight in New London, Ct., and an attempt was then made to hold it in Louisville, Ky. There the governor and attorney general prevented the fight. Waterbury was then selected, but its Christian people were aroused, and a mass meeting of the C. E. Societies and Epworth Leagues was called on a Sunday evening. Petitions were addressed to the mayor and assistant state's attorney. The latter official secured the arrest of one of the principals, who was put under bonds to keep the peace; the other pugilist escaped arrest by leaving the state. And once more Connecticut's right to be called the "land of steady habits" was made good.

Dr. Hillis of Plymouth Church, Brooklyn, has made two journeys to the Pennsylvania anthracite coal country of late and has studied the problem at first hand, and last Sunday he preached a searching sermon on Labor's Hatred of Labor, in which, while bitterly condemning the frauds, oppressions and crimes of capital, he dwelt with particular emphasis on the forlorn and bitter plight of the non-union laborers in the coal mining region and elsewhere in the country. Dr. Gordon of the Old South Church, Boston, in a powerful discourse appropriate to Home Mission Sunday, the same day, indorsed emphatically the opinion of Hon. Carroll D. Wright that no legislation, nor arbitration tribunal scheme, nor anything save a due sense of justice and common brotherhood, can settle disputes between capital and labor in this country, and he made the significant prophecy that we are only at the beginning of our great conflicts between organized capital and labor. Dr. Gordon, in frequent references to the live issue since President Roosevelt interfered, has let it be seen plainly that he has no sympathy with the top-lofty attitude of capital in its assumption that the public has no right to be considered.

## Foxy\*

Seventh in the Series, Glengarry Sketches

BY RALPH CONNOR, AUTHOR OF BLACK ROCK AND SKY PILOT

After the expulsion of the master, the Twentieth School fell upon evil days, for the trustees decided that it would be better to try "gurl" teachers, as Hughie contemptuously called them; and this policy prevailed for two or three years, with the result that the big boys left the school, and with their departure the old heroic age passed away, to be succeeded by an age soft, law-abiding and distinctly commercial. The spirit of this unheroic age was incarnate in the person of "Foxy" Ross. Foxy got his name in the first instance from the peculiar pinky red shade of hair that crowned his white, fat face, but the name stuck to him as appropriately descriptive of his tricks and his manners.

After the departure of the big boys, Foxy gradually grew in influence until his only rival in the school was Hughie. Foxy's father was the storekeeper in the Twentieth, and this brought within Foxy's reach possibilities of influence that gave him an immense advantage over Hughie.

The most interesting and most successful of Foxy's schemes was the game of "store," which he introduced, Foxy himself being the storekeeper. He had the trader's genius for discovering and catering to the weaknesses of people, and hence his store became, for certain days of the week, the center of life during the recreation hours.

But his financial ability never displayed itself with more brilliancy than when he organized the various games of the school so as to have them begin and end with the store. When the river and pond were covered with clear, black ice, skating would be the rage, and then Foxy's store would be hung with skate straps, and with cedar bark torches, which were in demand for the skating parties that thronged the pond at night. There were no torches like Foxy's. The dry cedar bark any one could get from the fences, but Foxy's torches were always well soaked in oil and bound with wire, and were prepared with such excellent skill that they always burned brighter and held together longer than any others.

If the pond and river were covered with snow, then Foxy would organize a deer hunt, when all the old pistols in the section would be brought forth and the store would display a supply of gun caps, by the explosion of which deadly ammunition the deer would be dropped in their tracks and drawn to the store by prancing steeds whose trappings had been purchased from Foxy. When the interest in the deer hunt began to show signs of waning, Foxy would bring forth a supply of gunpowder, for the purchase of which any boy who owned a pistol would be ready to bankrupt himself. But deer hunting with pistols was forbidden by the teacher from the day when Hughie, in his eagerness to bring his quarry down, left his ramrod in his pistol, and firing at Alec Dan Campbell at point-blank range laid him low with a lump on the side of his head as big as a marble. The only thing that saved Alec's life, the teacher

declared, was his thick crop of black hair. Foxy was in great wrath at Hughie for his recklessness, which laid the deer hunting under the teacher's ban and which interfered seriously with the profits of the store.

But Foxy was far too great a man to allow himself to be checked by any such misfortune as this. He organized the game of "Injuns," some of the boys being set apart as settlers who were to defend the fort, of which the store was the center, the rest to constitute the invading force of savages. The result was, that the trade in caps and gunpowder was brisker than ever, for not only was the powder needed for the pistols, but even larger quantities were necessary for the slow-matches which hissed their wrath at the approaching enemy, and the mounted guns, for which earthen ink-bottles did excellently, set out on a big stump to explode, to the destruction of scores of creeping redskins advancing through the bush, who, after being mutilated and mangled by these terrible explosions, were dragged into the camp and scalped.

It was one of Foxy's few errors in judgment that from his desire to humiliate Hughie and to bring him to a proper state of subjection he succeeded in shutting him out from the leadership in the game of "Injuns," for Hughie promptly refused a subordinate position and withdrew, like Achilles, to his tent. But, unlike Achilles, he sulked actively, for, drawing off with him his two faithful henchmen, "Fusie"—neither Hughie nor any one else ever knew another name for the little French boy who had drifted into the settlement and made his home with the MacLeods—and Davie "Scotch," a cousin of Davie MacDougall, newly arrived from Scotland, he placed them in positions which commanded the store entrance and waited until the settlers had all departed upon their expedition against the invading Indians. Foxy, with one or two smaller boys, was left in charge of the store waiting for trade.

In a few moments Foxy's head appeared at the door, when whiz! a snowball skinned his ear and flattened itself with a bang against the slabs.

"Hold on there! Stop that! You're too close up," shouted Foxy, thinking that the invaders were breaking the rules of the game.

Bang! a snowball from another quarter caught him fair in the neck.

"Here, you fools, you! Stop that," cried Foxy, turning in the direction whence the snowball came and dodging round to the side of the store. But this was Hughie's point of attack, and soon Foxy found that the only place of refuge was inside, whither he fled, closing the door after him. Immediately the door became a target for the hidden foe.

Meantime, the Indian war was progressing, but now and again a settler would return to the fort for ammunition, and the moment he reached the door a volley of snowballs would catch him and hasten his entrance. Once in it was dangerous to come out. By degrees Hughie

augmented his besieging force from the more adventurous settlers and Indians and placed them in the bush surrounding the door.

The war game was demoralized, but the new game proved so much more interesting that it was taken up with enthusiasm and prosecuted with vigor. For the whole noon hour Hughie and his bombarding force kept Foxy and his friends in close confinement, from which they were relieved only by the school bell.

When Foxy appeared it was discovered that one eye was half shut, but the light that gleamed from the other was sufficiently baleful to give token of the wrath blazing within, and Hughie was anxious to know what form Foxy's vengeance would take. But to his surprise, by the time recess had come Foxy's wrath had apparently vanished, and he was willing to treat Hughie's exploit in the light of a joke. The truth was, Foxy never allowed passion to interfere with business, and he realized clearly that Hughie was far too dangerous as a foe, but might become exceedingly valuable as an ally. Within a week Hughie was Foxy's partner in business, enjoying hugely the privilege of dispensing the store goods, with certain perquisites that naturally attached to him as storekeeper.

[To be concluded.]

## Mr. Moody's Great-Heartedness

BY TEUNIS S. HAMLIN, D. D.

At the second annual conference at Northfield the attendance was small as compared with the great gatherings of recent years. Many of the meetings were held in a small assembly room, which was always crowded.

One evening, Mr. Moody, in response to an urgent request, spoke on Ministerial Education. He handled the subject with his accustomed modesty and good sense, urging the necessity of students of theology putting their training into practice during their seminary course. He advised them to preach in surrounding rural and village churches or in the city missions, and intimated that the seminaries made a serious mistake in discouraging such activities.

A student from the seminary at Newton, Mass., called out, "Mr. Moody, at our seminary we are advised and encouraged to preach whenever the opportunity offers."

Mr. Moody, apparently incensed at the interruption, which was somewhat ill-timed and discourteous, turned upon the young man and said sharply, "You're too young to be heard here; you'd better wait till your beard is grown."

The attack was so unexpected and uncalled for that an audible murmur of dissent passed through the audience. Mr. Moody, however, instantly resumed his address, and the meeting moved on for fifteen or twenty minutes. Then, during a pause, Mr. Moody turned to the young man and said: "My friend, I want to ask your pardon for the way in which I spoke to you a few minutes ago. You said nothing out of the way and gave no occasion for rebuke. I was very rude to you, and I hope you will forgive me." And in spite of the young man's protestations Mr. Moody insisted that the offense had been solely on his side.

I feel sure that no one who witnessed this instance of moral courage and generosity will ever forget it. To have been betrayed into hasty and unjust speech was deplorable, but to have atoned for it so promptly and openly was both manly and Christian.

Youth is dramatic, and plays to the gallery of its own eyes and ears.—Paul Dunbar.



## Reopening of the North China College

By Rev. D. Z. Sheffield, Tung-Cho, China

Nowhere outside of Peking was the Boxer cataclysm more virulent and destructive in its course than in Tung-cho. The foreigners fortunately escaped to Peking, where their lives were preserved within the walls of the British legation; but all property belonging to foreigners, and to Chinese even remotely related to them, was plundered or destroyed. Over half of the membership of the Christian church was cut down without offering conditions of escape, and for the time the city seemed to be wholly given over to the Boxer frenzy. For two years the broken fragments of the church and the scattered membership of the schools have been gathered together and cared for in Peking, at the residence of the nephew of the Empress Dowager.

Thus by a strange turn in the wheel of fortune we have been guests of the Empress Dowager, experiencing her "favor"! Through Chou Fu, the acting provincial governor, the native indemnities for losses have been paid in accordance with estimates approved by the missionaries in charge, but all promises to punish the more malignant of the Boxer leaders have failed of fulfillment. The explanation was adequately given by an official sent by Chou Fu to assist in negotiations, himself an active participant in the Boxer attack: "Who was not a Boxer? From the Empress Dowager down all were Boxers." This is not a convenient working theory in the present period of reconstruction, and so the facts of history must be revised.

In the early spring work began on rebuilding the college and four foreign residences. This work is now nearly completed, with a larger college structure and one better adapted to our needs than the former building. We are located in the open country just outside the city walls, with fifty acres of ground within our limits, and as abundant and refreshing air and sunlight as is prepared for use anywhere on the two hemispheres. Many suggestions have come to us from officials, gentry and common people that when our work of building was completed it would give them great pleasure to furnish some public testimonial of their good will and desire for hearty accord in coming years.

On Sept. 27 opportunity was given for such expression, resulting in the gathering together on college grounds of several thousand people from the city and surrounding villages, a crowd only less remarkable than the one which two years and a half ago gathered for so different a purpose. The officials and gentry gave expression to their regard by presenting three very beautiful tablets for our college hall, inscribed with sentiments of appreciation of the virtues of foreigners, that are good evidence that the Chinese are not after all destitute of imagination! A long list of officials, civil and military, honored us with their presence, General Ma Yü K'un heading the company. The American minister and wife were present to give witness to their interest in the occasion, and General Ma sent several companies of soldiers to await his coming at the station and to pay their respects on his return. About fifty officials and gentry sat down with the foreigners to a feast given in their honor, and if well-spoken words are sure to have their realization, Chinese and Westerners will in the future live together as brethren, and angels of peace will always be hovering in the air!

The gathering of the common people was a characteristic Chinese crowd, clarified of the rougher element, and all dressed as well as the family wardrobe would permit, and with the best manners to match. There was a long list of entertainments entirely contributed by societies in country villages. It is difficult to believe that what we saw from troop after troop of village performers was not the achievement of professionals who had prac-

ticed to the point of perfection in their respective arts. Acrobats swung and writhed and twisted, and set at naught all laws of weight and center of gravity, to the astonishment of all foreign observers. The strangest exhibition was that of throwing large earthen vessels (kang) by a trained company. These heavy, unwieldy things seemed animated with life and volition, leaping from head to head, bounding, whirling, spinning, caught on every part of the body and never a slip to be corrected.

On Sabbath morning we met for service for the first time in the new college chapel. In the afternoon a service was held in which three speakers traced the development of mission work in the station, the evolution of the college and theological seminary during the past thirty-five years. On Monday morning a train-load of visitors from Peking came down for the day to give their assurances of interest in the occasion. An English service was held in the morning, addressed by Dr. H. H. Lowry, Mr. S. E. Meech and Mr. E. T. Williams of the United States legation.

One anecdote may be repeated for the truth which it enforces. Mr. Meech related that a missionary on one occasion impressed upon his hearers that moral growth depended on proper exercise of the moral faculties, after the same manner as physical development of strength. To clinch the thought the speaker related the familiar anecdote of the man who lifted a calf every day until ultimately he lifted the mature ox. Some years later a Chinese listener to this discourse was in conversation with another missionary, and stated that he remembered the speaker and occasion, but had forgotten everything he said excepting one thing. "And what was that?" "That a foreigner could lift an ox while a Chinaman could only lift a calf." At the close of the meeting Major Conger in a few words gave a happy turn to these words of the Chinaman. He said that though the man may not have remembered correctly he had given expression to an important truth, "for the foreigner can lift an ox while a Chinaman can lift only a calf, and the great work to be done is to teach him how to lift an ox!" In the afternoon there was a similar meeting held in Chinese, the speakers being Mr. Cunningham, a native pastor and the writer.

We are not deceived by the manifold expressions of good will on the part of officials and people; we know that Chinese human nature remains much the same as in the past, but conditions have radically changed, and with these changed conditions new opportunities are opening up before us, and new responsibilities crowding upon us. We have now in hand an invitation from General Ma to "pastors and ladies" to dine with his family! This means a great social innovation. There is an ever increasing inquiry after Western learning, and the time is evidently at hand when our educational work is to begin to take effect upon the better classes of the people. In the past we were the ignored, despised foreigners, only allowed a place on sufferance. Now we are honored and courted. The doors of approach in hundreds of villages are thrown open. May we be able to meet these new opportunities with the wisdom and patience and love which have been exhibited to us in the life and teachings of our Master.

### The Church Prayer Meeting

Topic, Nov. 16-22. God's Confidence in Man. Ps. 8: 1-9; Matt. 10: 16-39; Acts. 1: 1-14; Isa. 52: 1-15.

His gift of free will. His partnership in overcoming. Trusting his honor to our care.

[For prayer meeting editorial see page 695].

### For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 23-29. Thanksgiving and thanks-living. Ps. 116: 12-17; James 1: 27.

"The element of gratitude seems to have been left out of his make-up," was the comment of a man to me the other day respecting a mutual acquaintance. The remark led me to reflect upon the relative value in a symmetrical character of the quality of thanksgiving. The more I reflected the more forcibly did it come home to me that ingratitude is one of the basest forms that human perversion assumes and that the poet was right who declared, "How sharper than a serpent's tooth it is to have a thankless child." Ingratitude is not only itself reprehensible, but it denotes the presence of kindred evils—discontent, pride, envy, selfishness. One of the few occasions on which Jesus is represented as expressing surprise was when, having healed ten lepers, only one of them came back to say "thank you."

We start in life with a great deal done for us, and we shall not get more than even with our benefactors if in our early days we acquire the habit of thanksgiving and thanks-living. Last week I visited a modern grammar school. Reproductions of the choicest works of art lined the walls, the desks were of the best pattern and the teaching, instead of being dry and mechanical, as much of the instruction in former days was, drew out in true pedagogical fashion the interest and reasoning powers of the pupils. They followed the teacher's unfolding of the lesson as eagerly as if they were spectators of a thrilling football match. A child today certainly has many more privileges than his grandfather or even his father possessed. While to every man the world is opening up doors as never before, through which he may pass into a richer life. The state is constantly enlarging its functions with a view to the welfare of the humblest citizen.

When we come to think of those peculiar gifts of God which we term spiritual there is cause for overflowing gratitude. His benefits make our cup to overflow constantly. We are always in arrears to him in the matter of gratitude. He has spoken to us and that, as Professor Bosworth says, is the most significant fact in the history of mankind. Through the Bible, through Christ, through the Holy Spirit, he is making known to us his wishes. More than that, he comes down into the arena of our daily struggles and fights our battles with us. Why, then, should we not cry out exultingly, "Thanks be to God who giveth us the victory!"

The dear old Thanksgiving festival comes, not to gather up and express once for all the gratitude of our hearts, but by its own special appeal, to nurture in us a spirit so keyed to gratitude and hope that all through the fifty-two weeks of the year it shall find frequent and jubilant expression. We cannot make too much of this one special season, but it should be observed in a way that will make its influence felt throughout the year.

This is where the "thanks living" comes in. The parent trains the child to say thank you, but cares most of all to have that child live a grateful, useful life, so that by and by, when perhaps he himself knows the joy of parenthood, he shall come back to his gray-haired sire, not only to thank him for the patient watching through the years, but to exhibit before him a character which justifies the parental expenditure of time and strength. So God desires to have us show a thankfulness to him by sharing with the widow, the fatherless and the needy everywhere what he has given to us of material and spiritual good.

## Six Thousand Miles in Thirty Days

By Sec. George M. Boynton, D. D.

It was quick work and the days were full. It included three state associations, visits with seven superintendents and consultations with many brethren.

At the Minnesota state meeting the Home Missionary situation occupied thought and conversation. The report in the last Year-Book (page 450) is worthy of attention. The year witnessed the death of twenty churches and the birth of but one. This was in strange and marked contrast with the record of previous years. It was stated that two-thirds of all the churches planted in the Northern Association from the beginning of the work had died, and it was argued from that fact that greater care should be had in planting churches. Such general and unexplained statistics are, however, almost always misleading. Perhaps these figures may be sifted, with possibly a modification in the deduction. Three of these churches, for instance, were near the border line of North Dakota, and, a larger number of the members and attendants living on the west side, the churches were removed to that state: this was not death but translation. Others have been united in a new location: this was marriage. In a few cases the people scattered and went into other churches of our order: this was transfusion of life. A few others, because of our neglect or inability to sustain them, were left to be adopted by other denominations. In one of these failures (?) a young man was converted who is now well on his way to a ministry of great promise. Don't let us be too careful. It is the small churches which for a time, at least, supply the religious wants of scattered communities which have no other "means of grace." Let churches die in towns where there are others to do the work. What shall become of the people who are not in railroad towns? Are not these the little ones whom the Master identifies with himself?

In North Dakota the air of hopefulness was fresher and more bracing. Here seventeen churches had been born during the year, fifteen of them beginning with Sunday schools planted by the Sunday School and Publishing Society. Fifty thousand new settlers had entered the state within the year, and many of these men of experience and some capital. It had been found that the northern part of the state was less exposed to the hot blasts from the south, and so the crops were more sure. Flax, raised as yet for the seed only, is an increasing crop and ere long, if the trusts permit it, the state will manufacture its own binding twine. Stock in North Dakota is up. There is no boom, but growth and gain.

Montana and Wyoming are alike in having the Home Missionary and the Sunday school superintendents each in one person. They were both specialists in Sunday school missionary work before entering on their double office. In the first state, since Mr. Bell's superintendency of thirteen years, the four churches have increased to sixteen. In the second there are twelve. In both the character of the ministry is unusually high, and the prospects of conserving what is already begun and of steady growth are unusually good. Indeed, everywhere this is the most important condition of permanence. In these new fields an unprincipled, a lazy or even an ill adapted minister is a great hindrance, if not fatal to the work. Just as the teachers of the primary grades in our schools should be selected with more care even than those further on in the course, so these baby churches need the wisest and most consecrated men.

I should like to tell of a visit to a coal mine near the entrance to the Yellowstone Park, with its ooking ovens and shipping (why not carrying?) station 5,000 feet above the sea, and its mines, back of the Devil's Slide, over the mountains from 1,000 to 1,750 feet higher,

that being the slant on which the camp lies, with its Happy Hollow of foreign miners in a little crease on the slope. The houses are so huddled together that it is hard to thread your way between them. The fences are built behind the houses to prevent the cattle from walking onto the roofs. I should like to tell of the rally day services with the two Sunday schools, one of which was like the sergeant's report on a dress parade, "All present or accounted for"; of the preaching services, where the stove was connected and the fire made after the services were begun and where sixty people gathered; of the few faithful Christians who stood by the work amid the indifference of the many; of the bright young man just graduated from the State University who was winning his spurs in this knightly contest.

I should like to tell of a day in Kansas City, where the good women of each church spend their Fridays together with an inexpensive lunch at noon, and how our superintendent rallied a number of the pastors to meet me at one of these festivities; of the Bethel Mission in Kansas City, Kan., where I met the resident pastor (it is a settlement work) and his board of directors.

I should like to tell of a seventy miles' stage ride in Wyoming in all kinds of company beside Superintendent Gray's; of the black, bulky Big-Horn Mountains, with their clear creek canyons; of crowded congregations in what were only a year or two ago pistol-shooting frontier towns; and of graceful hospitalities received in a home of unusual refinement.

A word of the special adventures of the trip. At Livingstone, Mont., I took a room at the hotel nearest the depot and accepted the invitation of the Congregational pastor to dine. A telephone message stated that the hotel was on fire. I thought it might be well to rescue my clean collar and what college students would call "my glad rags," for I was to solemnize a wedding on my way home, which were contained in my two grips. It was an unfinished store building next the hotel which was burning fiercely, with the usual Livingstone gale blowing the flames toward the hotel. I could not enter to rescue the collar, etc., but in a half-hour the flames were drenched, the hotel saved and I took the collar, etc., to the home of a hospitable friend and spent the night with the comfortable sense that they were there too.

The train east from Helena was three quarters of an hour from Billings, where at 5.15 A. M. another passenger train was coming west on the same track, and around a curve and bluff. Our engineer had only a minute to reverse the engine, put on the emergency brakes and jump. Poor fellow, he had to be pried out of the wreck and was badly hurt. The engines were forced together into an inextricable mass. Six cars were burned. Our fireman and a mail clerk on the other train were killed and cremated and we were delayed fourteen hours. How did it feel? That is the wonder of it—not much at all. I was in my sleeping berth. My head was bumped into the head board. My hands protected it from the second blow and all was over.

I had been derailed once in southern Missouri and the sensation was the same. I thought this present accident a slight matter, until the porter said, "You better all get up and dress yourselves; the cars ahead are on fire." So we obeyed orders, not in panic nor hastily, and went out, to find the baggage, mail and express cars piled up over the engines and all aflame. It was a trying day. The wounded engineer, who had done his full duty, was brought into our car. The passengers worked with a will, even the hobo stealing a ride outside the baggage car marvelously escaped and worked with the rest. Every-

body was kind and helpful. Not least we had a dining car and plenty to eat. A Pullman car is good as a matter of accident insurance. The block system is the only safe plan, especially on a single track road, and should be made compulsory by law.

The other accident was at Halsted Street, Chicago, where a locomotive bunted the two Pullman cars ahead of mine off their trucks and off the track; but both were going at a slow rate and no great damage was done. A meeting with the senate of the American Institute of Sacred Literature was a pleasant and enlightening feature of the day in Chicago. Home was best of all.

## Founder's Day at Mt. Holyoke

On a charming autumnal day, with Mt. Holyoke clad in its regal robes looking down upon the far-famed institution bearing its name, Founder's Day, was celebrated at South Hadley last week. As the years pass the day becomes more eventful, numbers coming from near and far to pay tribute to the modest country girl, now famous as one of the noblest women of the last century. As one sat on the platform of the chapel and saw the vested choir, 120 strong, marching in, singing, "O God, our help in ages past," to the music of the magnificent organ, touched by the fingers of Professor Hammond, one heard also the voices of 8,000 students who have been under the influence of the school, echoing, "Hallelujah, the Lord God omnipotent reigneth."

With singular appropriateness President Hopkins of Williams chose for his address, Mary Lyon, whose personality in these later years has been comparatively unknown to the present generation.

The address was wonderfully uplifting and inspiring to the large audience, who felt that the mantle of Mark Hopkins had fallen upon his talented son in felicity of expression and charm of delivery. We quote a paragraph or two.

The skylark's home is on the ground; her first glimpse of the blue heaven is through meadow grasses from a lowly nest, but she soon learns to climb the skies. The free air is her element; far above the earth she soars and sings, mounting higher and still higher on tireless wing. The singing never ceases, and long after the little speck in the zenith has been lost to sight there still falls through the blue vault upon the enchanted listener, in globules of ecstatic song, rainbow showers of melody ineffable. The singer has gone up on high, but the song goes on.

Mary Lyon began life in an humble farmhouse among the Massachusetts hills. While she walked in lowly paths of service her spirit soared. She early learned that she could climb to where the earth looked far below. She knew how to work in the world and live high above it, and it was her joy from heavenly heights to shed down sweet influences. Although she disappeared against the blue fifty-three years ago, the music of her life falls upon thousands of open hearts today.

President Woolley read a telegram from Mills College, signed by its president, faculty and students, and announced that a member of the class of 1886 had given \$500 as this year's income for a new fellowship, hoping to make it permanent. The class of 1877 sent as its anniversary gift \$75 for the student alumnae building fund, and a woman too modest to make her name known has given \$1,500 for a scholarship on one condition, that it can go where it will do most good. The college is forging ahead faster than its equipments, superior as they are now. With 675 students, a large faculty and 300 asking admittance for next year, a \$75,000 library building seems an absolute necessity; also a new laboratory would immortalize some generous soul, who would then stand by the side of the noble donors that have already helped to make Mary Lyon's ideas forcible factors in the educational history of the world. S. E. B.



## The Betterment of the Sunday School

Some Practical Suggestions in View of the Present Situation

There is no abatement of interest in the question of Sunday school instruction, and it is likely to command still more attention as time goes on. In the following columns we bring together opinions of recognized leaders in Biblical study with regard to ways and means of accomplishing larger results.

### Uniformity Fatal to Improvement

BY PRES. RUSH RHEES  
President Rochester University

One helpful result of the International Sunday School Convention recently held at Denver is the demonstration of the radical differences which divide opinion concerning the best methods of Sunday school instruction. Some of us who have advocated a departure from the uniform lesson system had thought that the new movement had made greater headway. It is well to know and recognize the facts. The action of this convention should not in anywise dishearten the advocates of a better method in the Sunday schools.

We may wisely hesitate, however, to attempt at present any new departure on a large scale. The great difficulty in the way of such a general new departure is the temptation which its promoters would meet to make increasing concessions to the idea of uniformity, which is the essential characteristic of the International system. No new departure can satisfy the need which does not recognize at every stage the fact that in Sunday school instruction the different grades demand, not only different methods of treatment, but also different material for study. The effort to assign the same Scriptural material to all departments of the school, primary, intermediate, senior and advanced, is fatal to any scheme for the improvement of existing conditions. Children of different ages should be taught the portion of Scripture adapted to their stage of development and not that particular selection which happens to have been chosen for a school as a whole.

The liturgical advantage of having one Scripture reading for all the school may be met by providing for each Sunday a passage to be read by all in the opening exercises. It could be chosen with a view to its helpfulness in the general worship, and could be quite independent of the lesson assigned to the different grades of scholars for particular study. I do not believe that permanent advance will be made until we recognize clearly the radical nature of the issue which separates us from our brethren who advocate uniformity.

This fact makes me skeptical concerning the practicability of offering to our Sunday schools at present any general scheme of lessons alternative to the International system. Where teachers and superintendents have the requisite good judgment and capability, I believe it to be wisest to encourage independent initiative. If such a journal as *The Congregationalist* could make it a business to gather reports of all such experiments the information would furnish helpful suggestion as well as a stimulus to other teachers and superintendents; and all leaders in Sunday school work could wisely take all such experiments seriously and criticize them sympathetically. Out of such individual experiments might grow some general plan better than any which we can at present devise. If publishing houses or denominational boards were willing to go to the expense of offering graded courses alternative to the International system it would be undoubtedly helpful, provided these graded courses frankly discard all idea of uniformity of subject-matter, and are constructed on sound and simple educational principles. I fear that this kind of work would have to be done for the present without hope of direct financial return.

### A Period of Experiment Needed

BY PROF. IRVING F. WOOD  
Smith College

There is need of improvement in the Sunday school along two lines: the attitude of the Sunday school personnel toward the Sunday school work, and the courses of study. The first is the most important, but the last will doubtless receive most attention, for it is always easier to improve machinery than people. We need more Biblical knowledge among Sunday school teachers. That is the greatest need, because educational reforms always begin from the top and work downward. We need, also, a radical reform in the attitude of the average Sunday school scholar toward the work. At present, the term "work" can only be used by courtesy concerning the scholar's side of the Sunday school.

We need supplementary courses for three classes: for little children, for young people of high school age and for adults. The International Sunday School Lessons, with their uniformity, have resulted in greatly increased Sunday school activity, but now progress lies along the road of diversity. We need a period of wide and free experiment in Sunday school courses and methods.

There are certain grave disadvantages in such experimental courses emanating from denominational houses. These houses would, rightly enough, lay stress on courses applicable in a wide range of schools, whereas perhaps the chief need is for courses appropriate to the schools which can do the best work. Their courses would naturally appeal to denominational loyalty, whereas Sunday school needs are not divided on denominational lines. If the denominational houses do enter this field of publication, it should be with a wide variety of courses; but one feels that a free field, with the encouragement of experiments, would produce the best results.

### A Broadening of Subject-Matter to be Desired

BY PROF. SAMUEL T. DUTTON  
Teachers' College, Columbia University

This subject cannot be considered without calling attention to certain questions which are now ripe and which must not be overlooked in any attempt to better the situation. Some of them are:

What is the proper subject-matter of religious education? Shall it be Bible study only, or ought it to include other fields, like nature study, the growth of the church, the history of missions, the progress of religious institutions and the meaning and essence of our laws which tend to save and guard children and unfortunates?

To what extent may the teaching in the Sunday school be correlated with that of the day school? What changes, if any, are needed in our church and Sunday school services so that the program for Sunday shall not separate parents from their children for the larger part of the only day when they can be together? How are better methods of teaching to be secured?

These and many other questions must have consideration before the problem of Sunday school instruction can be satisfactorily settled. My observation is that, unlike those en-

gaged in general educational work, Sunday school officers and teachers are usually committed to a narrow scheme and do not easily accept the broader view.

Concerning the best means of securing improved Sunday school lessons, I do not believe that Sunday school officers and teachers can be expected to provide them. The publishing of such material involves considerable expenditure of money as well as critical scholarship, to say nothing of the vast amount of labor and time, which most people are unable to give. It is far better to call upon the publishing societies of different denominations to raise their standards and to act upon any worthy suggestions that may come to them from those engaged in the work or those who from an outside point of view can see what the new movement should be. There are two well-equipped systems of Sunday school instruction, the International and the Bible Study Union. I assume that, if there is enough of intelligent and wholesome criticism looking to courses different from those now provided, or calling for a broadened view of instruction which shall include some of the matters mentioned above, these demands would receive attention. An interdenominational movement, involving conferences and discussions by the most competent scholars and teachers, is to be greatly desired. Out of this there might be expected to come a sort of leadership, which would eventually lift the whole subject to its rightful place.

Above all things, let it not be assumed that the church has not many new lessons to learn in adapting itself to new times and new conditions. And the questions involved will not be settled without a good deal of concession and compromise on the part of all interested.

### Four Current Demands

BY REV. JAMES A. BLAISDELL  
Olivet, Mich.

Signs indicate that, whether we will or no, there is to be an increasingly independent initiative among Sunday schools generally. New conditions are creating new demands. There is not so much need that an exhaustive "course" should be agreed upon as that some one begin to furnish usable material for demands which now exist.

First. There is a demand for two or three books covering the kindergarten period; Florence U. Palmer's book is the best example of what is needed.

Second. There is a demand for several books of Bible stories to cover what may be called the "story age" in child life. Each child should have a book, but the teacher's book should be amplified with general helps and with parallel and illustrative stories from all sources. Books might well be published in the two forms now so popular in the Riverside Library. The poverty of present material is illustrated by the fact that the American Book Co. is giving us the best now on the market.

Third. There is demand for three or four simple books of history and biography, covering the story of Israel, the life of Jesus and the apostolic period. In my judgment these will be the hardest to supply. None now exist at less than prohibitive prices. They should be simple and, of course, truthful.

Fourth. There is demand for outline courses for maturer pupils, covering all the ranges of

Biblical and religious history and literature. Burton's *Ethics of Jesus and the Pharisees* [10 sts.] is a fine example, which should be indefinitely multiplied.

The use of these advanced outline courses would be greatly facilitated if opportunities could also be furnished for expert guidance. This might be accomplished to some degree through the summer assemblies now so numerous. It is greatly to be hoped that our denominational colleges may soon recognize the importance of Biblical and religious literature as a department deserving the services of a specialist, who can also be allowed some range for popular helpfulness. Liberal advantage in this department is one of the most distinct attractions which our colleges have to offer as over against the disabilities of the state schools. When this ceases to be a slighted department in our colleges the problem of general intelligence will be largely solved.

It would be folly for any publishing house to try to put a complete system on the market, but it is feasible to begin to offer usable material to supply each of these four demands. It is greatly to be hoped that our own publishing society, as requested by the National Council, will take initiative steps in the direction of better things. There is no reason why these publications should interfere with the use of the International system where it continues to be the most desirable.

### The Historic Background Essential

BY PROF. ALFRED W. ANTHONY  
*Cobb Divinity School, Lewiston, Me.*

Christians too frequently give to the Sunday school but the fag ends of time and attention. It should be a Bible school for all ages. None know the Bible well enough. It should supplement the work of the public school. When the Bible is taken out of the public school, then should the pupil be put into the Sunday school. According to the new psychology the impressionable religious age is the age of pupils naturally in the Sunday school. The teacher and the teaching are of the first importance. Better teachers, better teaching, more thought during the week, better skill and more enthusiasm on Sunday are needed. The International lessons are of service, when properly used. But the great defect of this course is its failure to give the historic background. The Bible cannot be understood, and it should not be taught today, without a knowledge of historic conditions.

Since the International Sunday School Association has refused to provide advanced courses of study, it is needful that others step forward and do the work. It is doubtful if denominational publishing houses, with their limited constituency, can economically furnish the requisite helps.

Officers and teachers have a responsibility to the whole community. The Sunday school is needful for social well-being. It must gather in; it must grow, not for the sake of mere numbers, but for the sake of fulfilling its mission; it must interest and instruct; it must carry its pupils from stage to stage of Biblical history and Biblical teaching; it must inculcate religion in ethics and doctrine; it may enforce its own denominational tenets, but it must not fail of making plain the great cardinal truths of Christianity, and of winning assent thereto. If it does this, it will become an agency of betterment to this world of sin and of extension of the kingdom of God.

### Interdenominational Action the First Step

BY PROF. EDWARD L. BOSWORTH  
*Oberlin Theological Seminary*

It seems to me that the least desirable thing is an era in which individual Sunday schools

experiment with courses of their own making. Many such experiments would be crude and representative merely of some one idea that had proved attractive to its originator. Furthermore, it would be highly improbable that even the best course produced under such circumstances would ever be so widely used as are the present International lessons. I should favor the calling of a general convention under undenominational or interdenominational auspices, in which convention there should be a large representation of pastors, Sunday school superintendents and teachers.

A committee might be appointed by this body to lay out courses of graded lessons to be used experimentally in place of, or by the side of, the present International lessons. If these new courses should not prove successful, the Sunday school publishing society of any denomination would be at liberty to strike out for itself, profiting by the ex-

perience of this interdenominational body. The advantage of making the first effort through an interdenominational body is that such effort might immediately secure a widely used interdenominational system of lessons with all the advantage in lesson help literature that is possible only when one system is widely used and its lessons commented on in all religious journals.

### Another Plea for It

BY PROF. SHAILER MATHEWS,  
*Chicago University*

It is time for a general interdenominational movement looking towards the improvement of the Sunday school curriculum. In case such a movement is impracticable, I should favor the use of special lessons by individual schools.

## The Woman's Board at Washington, D. C.

The Thirty-Fifth Annual Meeting, Nov. 4-6

From a corner in the audience-room of the First Congregational Church, last Tuesday morning, where one who wore no badge had no right to be, I had my first sight of the Woman's Board of Missions. Heretofore, although familiar with auxiliaries, my glance had never risen higher than a branch. But here was the board, come to sojourn at the capital for three days. It was an opportunity for first impressions, for the balancing of preconceived ideas with realities, for a comparison of a woman's great foreign missionary meeting with the annual convocation of the D. A. R. and the biennial convention of the woman's suffrage convention, not to mention the national gathering of the W. C. T. U. and the mothers' congresses that have been held here within the past three years.

Nearly two hundred delegates sat in the front pews and were arranged according to the states from which they came. The president, Mrs. Judson Smith, serene, comfortable, dignified, sat by the little stand that serves Dr. Newman for a pulpit; near her was the secretary, Miss Abbie Child, tall, angular, with lines of service and consecration written upon a face that is crowned with abundant soft gray hair. Reports and a series of papers occupied the morning. The topics, Responsibilities of the Board, Of the Branch, Of the Auxiliary, set one to thinking of the peculiar nomenclature and make-up of the organization. Any group of women who will agree to work, pray and give to foreign missions can become an auxiliary. Auxiliaries grouped make branches. It takes at least fourteen of the first to make one of the second. The branches receive the names of the states, though Massachusetts is said to have one in every county, and it takes New Jersey, Pennsylvania, Maryland, Virginia and the District of Columbia to make up the Philadelphia Branch.

Precious time is not spent in discussion on parliamentary rulings; business is chiefly disposed of in sessions of the executive committee. There is apparently no wire pulling for office; the same officers are usually re-elected. Neither does the Woman's Board fall into line with the bodies above referred to and come as a boarder. An invitation to the body includes hospitality, and the delegates are, so far as possible, entertained in the homes of the churches acting as hostesses. It involves much planning, soliciting of funds and other arduous work on the part of the entertainment committee, and some odd mix-ups among the guests. "You're in a brown study, and not thinking of Tennyson at all," whispered one lady to another at a club meeting a week ago. "I admit it," said the other, "I was wondering if my forks would go round

when the delegates come." When they came, one was cousin to the friend who reproved her. A little sight-seeing between sessions was all the diversion from the regular proceedings. A table of missionary leaflets, programs and periodicals in one of the church parlors had as eager a company about it as a bargain counter in a department store. Each was looking for something to stimulate interest, some new way to gather funds.

General interest began the second day, when the sessions were open to the public and returns came in in the form of addresses by missionaries from the fields. More than a dozen were present whose names are familiar to all readers of missionary magazines and papers. Mrs. C. M. Lamson and Mrs. F. E. Clark would be greeted with interest and respect for the memories past and present of the labors of their honored husbands. Independent of that, they are winning and convincing speakers. Mrs. Lamson spoke upon the theme which was the central one of the series of meetings, The Victorious Progress of Christian Missions. President Capen and Secretary Barton of the American Board gave addresses, and the choir of the church rendered the hallelujah chorus. The \$8,500 needed to complete the adjustment fund came to hand in the form of a check for \$8,000 from a lady in New England, and \$500 raised in the audience in about the time it takes to write of it. It was with consideration and prayer that the delegates voted to try to increase the contributions for the coming year by twenty per cent.

All these items were secondary to the interest felt in the missionaries, who in limited minutes recounted the situation in their stations and pleaded for assistance. The Misses Dodd, Foreman, Prime, Riggs and Mrs. Tracy from Turkey, Dr. Bissell of India, Mrs. Howland of Mexico, Miss Hance of South Africa, and Miss Parsons, now of New York, who took us with her round the world, were the speakers. Ten o'clock Wednesday evening found the great audience-room of the church packed to the doors to hear Miss Stone, as she contrasted her situation in durance vile, a year ago, with her joy in freedom now. She told the women that they had prayed her out of those horrible dungeons. The closing hour of the meetings on Thursday was given to a forceful and cultured address by Mrs. Chauncey Goodrich of China, on the Open Door, and a few words again from Miss Stone on *Lessons Learned from My Captivity*. New Haven was named as the next place of meeting, and the great throng went to their homes feeling that they had been sitting together in heavenly places.

L. C. W.



## For the Children

### Walter's Birthday Present

BY MARTHA CLARK RANKIN

You could never guess what it was, if you tried all day, so I will tell you at once. It was a baby raccoon.

Now perhaps you don't know any better than you did before, that is, if you live in the city where "coon" is only another name for a "darky." Even Walter, who had lived in the country all his life, didn't know what to call the funny little bundle of fur when he first saw it.

Walter's birthday was the 25th of May, and he and his father and mother were just finishing breakfast when Uncle John came in with something in his arms which he took right up to Walter, with a bow, saying, "Here's a present for you, my boy, and wishes for many happy returns of the day."

"Christopher Columbus!" exclaimed Walter. "What is it? A little bear? or a fox?"

"Neither one," said his uncle, laughing. "Don't you know a raccoon when you see it?"

"Is it really a coon? And for me to keep? Where did you get it?" And Walter hugged the pretty little creature who was looking up at him out of the brightest of black eyes.

"I happened upon the whole family when I was in the woods yesterday," replied Uncle John. "At first, I wasn't going to disturb them; but then I remembered that your birthday was today and I didn't believe that Madame Coon would know the difference, so I picked out the prettiest one for you."

It seemed as if Walter could not possibly leave his new pet and go to school; but he hadn't missed a single day yet, and if he could keep on just three weeks longer he would get a medal; so he finally ran off just in time to get to his seat before the bell rang.

Of course most of the boys and girls came home with Walter after school to see the General, as Walter had already named him.

An old hencoop with some hay inside made a very good house, and Walter brought a tub and filled it with water, as his uncle had told him to do. Immediately the General put his head and fore paws into the water, but no one could prevail upon him to get the rest of his body wet. Whenever anything was given him to eat, instead of smelling it as a dog or cat would do, he felt it all over with his paws, then lifted it up and dropped it into the water. He would

never eat anything without first dipping it into the water.

Walter grew very fond of his pet, who seemed as happy and contented as could be, and indeed he was a pretty creature. He had long, thick fur, of a mixed gray and brown color, and a large and shaggy tail with black rings around it. His eyes were very bright and circled first with jet black and then with white. Three black marks ran up from his nose, one straight, the others toward the ears, and these gave him a very wise expression.

His paws were soft and dainty and looked like little hands. His hind legs were much longer than the front, so he had a curious wobbling way of walking or running. He was fond of climbing trees, and several times Walter thought he was

farmers said about coons robbing their hen roosts. But Walter always took care to have the General chained up when night came, for he knew that coons, in their wild state, spend the nights prowling into all kinds of mischief.

One October morning, when Walter went out to give the General his breakfast, there was no coon to be seen. The chain was there and had evidently been broken off right where it was fastened to the collar.

Just then Walter's father called him to the chicken yard and there lay five dead hens. Each had a hole in the neck where some animal had sucked the blood.

"Did you know that the General is gone?" asked his father.

"Yes, have you seen him?" asked Walter, eagerly.

"No, but he evidently had a good breakfast before he left," and he pointed to the lifeless hens.

"O, father, do you think he did it? I can't believe it. They always seemed to be such good friends."

"He'll come back if he didn't," was his father's reply. "But I'd never put faith in a coon."

This was months ago and the General has never been seen since, though Walter has searched fields and woods for him. But even yet he will not admit that his dear little pet killed the chickens, and he asks all the hunters to let him know if they ever see a coon with a collar on.



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lost, but after much searching discovered him high up in a hemlock or an elm. The only sound he ever made was a sort of snarl or growl when he was angry or in distress.

There seemed to be no danger of his running away, and at first Walter let him go where he pleased; but it didn't take the General long to discover the pantry, and as he was fond of sampling every kind of food, Walter's mother insisted on having him kept chained unless some one was watching him.

He was exceedingly fond of sugar and Walter taught him to stand up on his hind feet and catch a lump in his mouth, but he was too lazy to learn to do any tricks.

He would follow Walter about like a dog, but he liked best to curl himself up and sleep on the hay. Sometimes Walter found him asleep right by a setting hen on the nest. Often the hens ate out of the same dish with him and they always seemed to be on the best of terms, so that Walter said he didn't believe all that the

### Our Thermometer

Arthur stands in sun and snow  
Out upon the portico,  
I ne'er met one where'er I went  
Of such mercurial temperament.  
He lacks repose, so I infer,  
Does little Arthur Mometer.

But yesternight I heard him say,  
"Our little Nan is nine today;  
Really, it seems so very queer  
For her to stay so one whole year."  
"Now won't you please explain?" said I;  
And here I give you his reply:

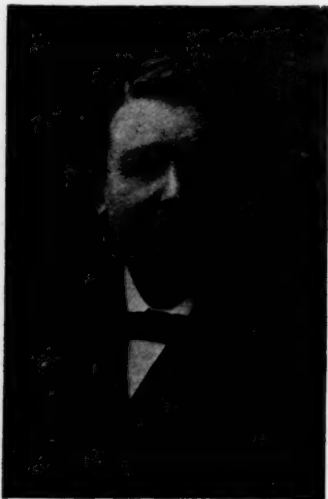
"Last August I was ninety-four;  
This morning sixty-eight or more;  
And yesterday it seems to me  
That I was barely fifty-three.  
Last Wednesday, I confess to you,  
I wasn't more than forty-two."

"You must be older than the sages,"  
Said I, "to have so many ages."  
And then I glanced at him—dear me!  
He wasn't more than thirty-three!  
—Theodosia Garrison, in *St. Nicholas*.

## The Literature of the Day

### A Story of Reconstruction \*

We accept as our heading Mr. Harris's own sub-title for his brilliant story of the South in the closing days of the war for the Union and the following confusion and reconstruction of society, although the political element is only a well-subordinated background for a fresh and vigorous tale of human character. The book is in one sense, however, a plea for the South—for the author's own people—in one of the crises of their history.



JOEL CHANDLER HARRIS

Their side of the great reconstruction controversy is stated clearly and without bitterness, with due recognition of the good intentions of the Northern people, yet with vivid recollection and imagination, which bring it clearly before the mind of the reader.

We turn with pleasure, however, from these bitter memories of hate and suffering to the pictures of a Southern community, idealized perhaps, and yet presented with quiet but convincing power. Scenes and company alike are charming. The author's manner is not sensational. It impresses the reader with its reserve of force and passion, but it draws upon a clear and tenacious memory and is shaped by sympathy and imagination. It abounds in quotable passages and thoughtful or humorous sketches of character. White and black are drawn with evident fidelity and real insight and appreciation of general and individual characteristics.

The story has to do with the growth and change, the development and the love, of two children who begin life as neighbors and playfellows in a Georgia village, who drift apart as childhood grows toward youth and who are brought together again, after misunderstanding, misfortune and separation, in the final scenes of the book. Nan, the heroine, is delightfully sketched and wins the love of the reader from the beginning, and Gabriel, with his undeveloped power and the poetical side of his strong nature, takes hardly less hold on our interest and affection. Sanders, whom in one place the author calls a Georgia cracker, is a delightful specimen of the best quality of

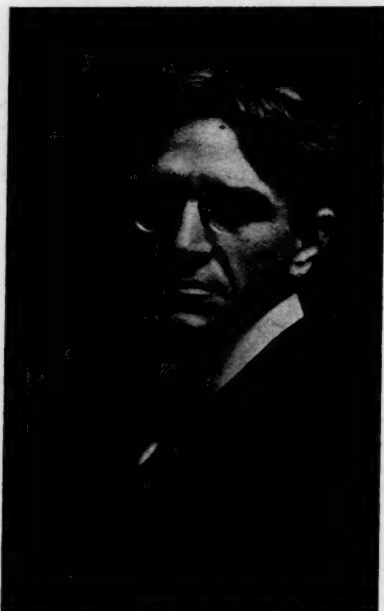
the self-reliant, uneducated, humorous American. This is a book which by its tone and spirit will be of service in the nearly completed reconciliation of the two sections of the country—a book which it must have been a delight for the author to put together and which it is a pleasure for the reviewer to recommend to his readers.

### A Romance of Old Connecticut

The atmosphere of the wilds is natural to Mr. Roberts's thought and inevitably colors his literary style. This story \* moves almost entirely in the as yet unsubdued woods of Connecticut, in the days before and during the early years of the American Revolution. The creatures of the wilderness are not yet extinct in the neighborhood of the quiet villages where the scene of the story is laid. Lake and river are traversed by the heroine's birch-bark canoe, and abundant glimpses of wild beauty lighten the pages of the story.

Barbara, the heroine, is an enthusiastic, imaginative child, with a touch of hot Spanish blood to aid the demonstrative warmth of her Maryland training. The combination naturally makes the formal atmosphere of a Puritan household uncongenial. After an escapade which reveals life to her in its realities and introduces the hero, she comes to understand the aunt who sheltered her and soon becomes a touch of bright color in the somewhat gray life of the neighborhood. The two doctors, one in brotherly affection but rivals in practice, politics and love, are interestingly sketched. The aunt seems hardly consistent in her earlier and later manifestations.

Later on the scene changes to New



CHARLES G. D. ROBERTS

York in the troublous days before the first expulsion of the British. Barbara has her first taste of gay social life in the midst of these acute conditions of political misunderstanding. Her treatment of

her lover in its girlish inconsistencies of attraction and repulsion is brightly drawn, and the change to womanly devotion in his time of sudden need of ministry. The book is delightful reading. It has outdoor charm, occasional pleasant humor and handles the atmosphere and conditions of the war without too much intrusion of historical questions or characters. It will add, we think, to Mr. Roberts's reputation and is in some ways an advance on *The Heart of the Ancient Wood*.

### In the Days of Polk

Mr. Tarkington has not departed from his favorite and familiar Middle West in writing this story \* of a country neigh-



BOOTH TARKINGTON

borhood in the days when war with Mexico was the bone of contention between the parties. It is a careful study of characteristic conditions in bygone years, and affords an interesting contrast to the Southern stories, with which we have been deluged of late, in that its hero, long before the days of stress and strain, is an abolitionist by outspoken conviction. It is interesting also by its introduction of the French element, which played so large a social part in many of the settlements of the Middle West.

The mystification of the book, on which its interest largely depends, is skillfully, though not always quite convincingly, handled. The thread of it is spun so thin at times that it almost snaps before the reader's eye. The real interest lies in the character drawing. The two partners with their contrasting tastes, the falsehood of the one and the constant though sorely tried faithfulness of the other are well imagined, and hold our interest from first to last. The heroine, fresh from the convent and in the dangers and perplexities brought upon her by ignorance of the real world and untrained powers of observation and comparison a good illustration of the absurdity and danger of that sort of education, is painted in colors which rather make the reader question whether such perfection ever really walked the earth. Her

\* Gabriel Tolliver, by Joel Chandler Harris. pp. 448. McClure, Phillips & Co.

\* Barbara Ladd, by Chas. G. D. Roberts. pp. 377. L. C. Page & Co. \$1.50.

\* The Two Vanrevels, by Booth Tarkington. pp. 351. McClure, Phillips & Co.



ideal fidelity and practical inconsistency are well carried off. The book is a well-rounded, clean-cut and interesting story, which the reader, once he is launched upon its pages and familiar with the streets of its riverside town, will not lay down until he has come to the last word and seen the unraveling of both the tangle of misunderstandings and a good promise of happiness for the lovers.

### Professor Fisher's Apologetic

This book,\* published in its original form nearly twenty years ago, has been one of the most popular and useful of Professor Fisher's works. It has now been "in great part rewritten" in order that the treatment of its various topics might be brought into line with the most recent discussions and investigations in natural theology and Biblical science. What was of permanent value and essential to the purpose of the volume has been retained, either in the body of the text or in appendices, while several new chapters on subjects of the greatest interest have been added. We note among the points which are brought into new prominence in this edition, or here introduced for the first time, the argument for the consonance of miracle with the order of nature and the consequent adjustment of nature and the supernatural, the discussion of the bearing of "objective idealism" upon the theistic conception of the world, and especially the contention that evolution fortifies, rather than weakens, the argument to prove design in the universe.

Among the new chapters those which will, perhaps, excite most interest are the one on the relation of Biblical criticism to Christian faith and that on the Gradualness of Revelation. In these chapters the assured results of modern Biblical learning are reviewed in the broad and judicious spirit characteristic of all Dr. Fisher's writings, and it is shown how modern views but serve to place the Bible on a more secure basis than the earlier theories, while in no way detracting from its religious pre-eminence. Some of the most important matter in the book, particularly the illustration of difficult points or recent investigations, will be found in the appendix.

The book, as now revised and enlarged, covers the entire field of apologetics very comprehensively. But it is not "apologetic" in tone, in the sense which that word is often made to convey. Everywhere the spirit of the investigator—never that of the special pleader—is apparent. The positions taken are energetically defended, but always with a recognition of the inherent difficulties involved in many of the subjects discussed, and with the frank admission that the available evidence warrants,

now a higher, now a lower, degree of certitude.

The earlier edition of this work was widely used as a text-book in schools, colleges and theological seminaries. We believe that in this improved and amplified form it is destined to a wider reading and a prolonged career of usefulness.

### BIOGRAPHY

**A Short Life of Abraham Lincoln**, by John G. Nicolay. pp. 578. Century Co. \$2.40. Before his death Mr. Nicolay had completed the condensation and revision of this short life of Lincoln. It is short only by comparison, comprising as it does over 500 pages. The condensation has been done mainly on lines of exclusion in the history of events affecting Lincoln's life and affected by it. There is perhaps too much of the attempt to idealize the great President, putting out of sight incidents and utterances which make



Copyright, 1902, Houghton, Mifflin & Co. From *Japanese Girls and Women*

him seem less dignified than the author's admiration will allow. But the book must take its place as perhaps the most satisfactory biography of Lincoln for general readers.

**The Founder of Mormonism**, by I. Woodbridge Riley. pp. 447. Dodd, Mead & Co. \$1.50 net.

Mr. Riley has approached the contradictory character of Joseph Smith from the side of the professional psychologist. Visions and hallucinations were not uncommon in Smith's ancestry, and are brought into clear relief. The author analyzes the Book of Mormon and the character of the prophet in his various rôles as seer and revelator, occultist, exorcist and faith-healer. It is an interesting and faithful study of a singularly significant character, and has both psychological, historical and religious interest. The book has a full bibliography, but is without an index.

**The Life of Theodore Roosevelt**, by Murat Halstead. pp. 386. Saalfield Pub. Co. \$2.50. A gossip campaign history of the sort which has always had a wide sale in America. Loquacious, but not unusually fulsome. Mr. Halstead is an adept at this sort of composition and has made full use of the abundant material afforded by the President's pictur-

esque and strenuous life. The pictures are photographs, good, bad and outrageous. It must be a source of gratification to the President, if he ever sees them, that the latter are printed on wood pulp paper, which is certain to go to pieces after a few years' use.

### VERSE

**The Sunset Song and Other Verses**, by Elizabeth Akers. pp. 313. Lee & Shepard. \$1.20 net.

This is a handsome volume and contains a notable variety of thought and meter. It is appropriately dedicated to the author's mother, while the publishers, apparently, have appended the revised form of the famous *Rook Me to Sleep, Mother*, which made the corner stone of the author's fame, with a prefatory note giving its history and that of the controversy so long waged over its authorship. Mrs. Allen's muse is familiar with all the literary ways, but loves best the paths of sentiment and the pure air of the woods and fields.

**A Treasury of Humorous Poetry** edited by Frederic L. Knowles. pp. 407. Dana, Estes & Co. \$1.20.

Mr. Knowles is better equipped by taste and capacity for this than for his previous selections of verse. Here, too, the book would have been better for pruning. But it is more difficult than in the case of the other anthologies to find fault with inclusions which run through the whole gamut of humorous verse, from the delicate suggestiveness that clings close to the border of a deeper feeling to the broadest of farce.

**Select Translations from Old English Poetry**, by A. S. Cook and Chauncey B. Tinker. pp. 195. Ginn & Co. \$1.00.

These selections cover the ground from the earliest known literary activities of the Anglo-Saxon muse in the epic of *Beowulf* down to the change of language toward the English as we know it. Both the editors have supplied translations and their selections are well made. The book is admirably indexed and edited and will be of use to students and readers as an introduction to the earliest literature of the race.

**Buttercups and Clover and Other Verses**, by Arthur Ward. pp. 118. Privately printed.

Mr. Ward's gift is in an appreciation and expression of phases of the world out of doors. The title poem, which touches the heart with simple pathos, and *Spring's Province*, which immediately follows it, touch the high water mark of accomplishment in the book.

**Atala**, by Anna Olcott Commelin. pp. 76. E. P. Dutton & Co. \$1.00. More than half of this volume is devoted to a poetic dramatization of Chateaubriand's *Atala*, which in its classicization of Ameri-

can Indian life and manners, we fear, will strike most Americans as rather absurd. In her original poems the author shows considerable enthusiasm and not a little gift of song.

**Intellectual People**, by Wm. A. Clark. pp. 97. Abbey Press. 50 cents.

Satirical verses written in rhyming heroics with considerable skill of versification. The author has published numerous works involving an ambitious scheme of versification of the sciences.

### FICTION

**Our Lady of the Beeches**, by the Baroness von Hutten. pp. 259. Houghton, Mifflin & Co. \$1.25.

For skillful conception, delicacy and subtlety of artistic power, and interest of character sketching, the Baroness von Hutten's new book will take high rank among the stories of the year. There are but five characters in all and the very simplicity of the setting concentrates attention upon the growing entanglements and developments of character of the central figures. It will be remembered for the skill with which a problem is set before the reader rather than by satisfaction with the

\*The Grounds of Theistic and Christian Belief, by George Park Fisher, D. D., LL. D. pp. 463. Charles Scribner's Sons. \$2.50.

method in which that problem is solved—or, rather, left without solution. It belongs to the list of international books, though both the principal characters are Americans and the scene, after the story emerges from the pages of correspondence, is in the forests of Maine.

*The Earth and the Fulness Thereof*, by Peter Rosegger. pp. 397. G. P. Putnam's Sons. \$1.50.

A German story of the Styrian Alps translated into fluent and graceful English. It deals with the life of peasants on a mountain farm, to which a newspaper man, a student of social and political economy, is self-banished for a year. He enters into his environment, becomes fascinated by its fresh and primitive conditions of life, and finds himself at last the center of the family group to which he had first attached himself as day laborer. Like most German stories the heroine is rather vague and characterless. We are told that she resembles the Sistine Madonna and is very beautiful, but to most Americans her character will seem without much salt of energy or initiative.

*Bayard's Courier*, by B. K. Benson. pp. 403. Macmillan Co. \$1.50.

Mr. Benson's new book follows precedent in being a story of the war for the Union. Two brothers, separated in infancy, serve as couriers on opposite sides. The weight of interest and adventure in this book is with the Southerner. The campaigns of the Army of the Potomac through Gettysburg form the scene. The book is slightly overweighted by its study of military history, but the characters are sharply drawn and the plot is interesting. There are a few spirited illustrations and battle maps.

*Doctor Bryson*, by Frank H. Spearman. pp. 308. Chas. Scribner's Sons. \$1.50.

Contains a curiously professional admixture. The writer is evidently an oculist, or familiar with an oculist's methods. There are two cases of real or threatened blindness in the story, one of which is cured by an intricate and seldom practiced operation; also, a child dies of membranous croup and another narrowly escapes dying of malignant diphtheria, the symptoms and treatment in each case being minutely described. There is an impassioned love story by way of padding, and all ends happily.

*Fool's Gold*, by Annie Raymond Stillman. pp. 324. F. H. Revell Co. \$1.50.

An ingenious plot and several well-drawn characters, all with the aroma of the southland, dispose the reader to follow this story to its satisfactory though somewhat conventional close. The religious savor is fairly well sustained, but the touch of tragedy and the dramatic situations are what give character to the book. It is a wholesome if not conspicuously notable tale.

*For Crown and Covenant*, by Cyril Grey. pp. 320. Am. Tract Soc. \$1.00.

A typical story of the Scotch Covenanters, their persecutions, courage and final triumph in the Revolution of 1688.

*Wolfville Nights*, by Alfred H. Lewis. pp. 326. F. A. Stokes Co. \$1.50.

Cowboy stories told in old-time cowboy dialect, showing sympathy both for manliness and for vice. The third volume of the sort which has come from Mr. Lewis's pen, it illustrates the good and the bad points of the modern newspaper style.

*The Last Word*, by Alice MacGowan. pp. 439. L. C. Page & Co. \$1.50.

Gives the new woman's idea of marriage as traced in the interesting adventures of the heroine, a Texan who comes to New York, as she says, "to succeed in journalism." Her success in that line is more smoothly regular than her success in love. She has lovers galore, but it takes much training and

many more or less thrilling experiences to bring the chosen one to her ideals. There is stimulus to serious thought as well as intrinsic interest and skill of expression.

*Come with Me into Babylon*, by Josiah M. Ward. pp. 439. F. A. Stokes Co. \$1.50.

A long-drawn out tale of more or less thrilling adventures connected with the fall of Nineveh. The author has read a good deal about Babylon and Nineveh and has a vivid imagination, but he falls into the common error of trying to represent ancient speech by bad English, his commonest device being the arrangement of sentences after the German idiom.

#### FOR BOYS AND GIRLS

*Jack and His Island*, by Lucy M. Thurston. pp. 304. Little, Brown & Co. \$1.20 net.

One of the best of recent historical stories for boys. The scene is along the shore of the Chesapeake Bay during the War of 1812, but the war itself is only a background for the

of his pet dog to the island in another world, where the good beasts live and learn. The president of the republic of the island is the dog called Beautiful Joe of the author's previous and favorite story. The imagination of the author grows fantastic at times, but there are neat touches of humor; and if boys like it at all they will like it very much.

*Marching on Niagara*, by Edward Stratemeyer. pp. 305. Lee & Shepard. \$1.25.

A sequel to *With Washington in the West*, in which is related the second stage of the French and Indian War. A boys' story of no special merit or demerit.

*The Secret of the Everglades*, by Bessie Marchant. pp. 240. Imported by Chas. Scribner's Sons. \$1.00.

A book of adventure which boys will like, though its chief figures are girls. There is a novelty about the setting of the otherwise rather ordinary story, which will attract many.

*Cruising on the St. Lawrence*, by Everett T. Tomlinson. pp. 442. Lee & Shepard. \$1.20 net.

The third volume of a series already popular, in which the quartet of college students reappear with their old friends and have a good time for the pleasure of the readers.

#### MISCELLANEOUS

*Japanese Girls and Women*, by Alice Mabel Bacon. pp. 337. Houghton, Mifflin & Co. \$4.00.

In sending out this illustrated holiday edition of her well-known book, Miss Bacon has used the opportunity for enlargement and addition. The illustrations are by Keishu Takenouchi, a Japanese artist, who is able to lead us into the heart of Japanese landscape and the life of its women. The rendering in color is wonderfully delicate and the plates in black and white are hardly less attractive. These enlargements and illustrations add greatly to the value of the book. In its handsome box it will prove especially attractive to the lover of artistic and beautiful Christmas gifts.

*The Private Soldier under Washington*, by Charles Knowles Bolton. pp. 258. Chas. Scribner's Sons. \$1.25 net.

A careful study of the conditions of the private soldier in the American army during the Revolution. Mr. Bolton considers the origin, problems of the maintenance and supply of the army, the relation of the officers and privates, the routine of the camp and its amusements, experiences in hospitals, and on prison ships, and of the army on the march, ending with a careful study of the private soldier himself. A monograph which gathers up a good deal of material which will be of use

to the student of history and the maker of historical stories. The book is illustrated with useful plates. Well indexed and handsomely made.

*Virgil's Æneid*, Books I-XI, with notes by Henry S. Frieze, revised by Walter Dennison. Am. Book Co. \$1.50.

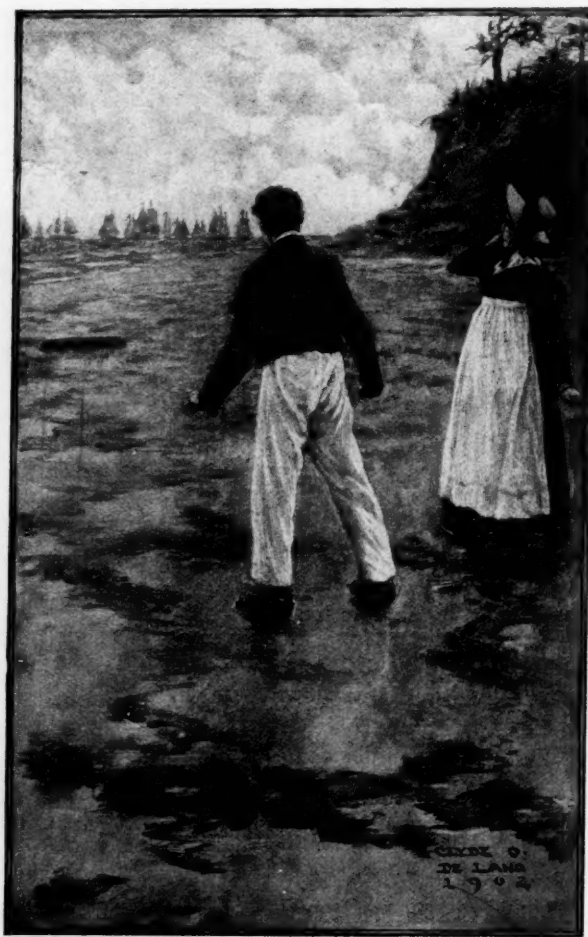
A new, revised and improved edition of one of the best known Latin text-books.

*The Lost Wedding Ring*, by Rev. Cortland Myers, D. D. pp. 181. Funk & Wagnalls Co. 75 cents net.

The title ill describes the book, which is a collection of talks on the beauties and possibilities of the marriage relation. Dr. Myers pleads for a high ideal of wedded life and has our good wishes for a wide circle of young readers to whom his words may appeal.

*The Poems of Ovid*, selections edited by Chas. Wesley Bain. pp. 461. Macmillan Co. \$1.10.

Passages chosen for study and sight reading, with introductory notes, a list of word groups and a vocabulary. Illustrated by reproductions of ancient statues, wall paintings and vases.



Copyright, 1902, Little Brown & Co.

From *Jack and His Island*

well-developed story of the adventures and growth of character of a manly lad under strange, dramatic and interesting conditions. An admirable book for boys' reading and for Sunday school libraries.

*In the Camp of Cornwallis*, by Everett T. Tomlinson. pp. 353. W. A. Wilde Co. \$1.50.

Mr. Tomlinson is fortunate in this book in dealing with the period of the Revolution that comprises little of dramatic incident. It gives him an opportunity to invent and develop an interesting plot, and the book stands on that account higher in our opinion than most of his stories for boys. It is true that the incidents do not always hang together and the reader is puzzled by inconsistencies, as, for instance, why the same hiding place is used consecutively by Whig and Tory spies. But on the whole we place the book high in the list of the author's works.

*Beautiful Joe's Paradise*, by Marshall Saunders. pp. 365. L. C. Page & Co. \$1.20 net.

Takes the reader to an imaginary paradise, or rather purgatory, of dead animals. A sturdy boy is privileged to follow the spirit



## Bookmen and Bookshops V.

BY NATHAN HASKELL DOLE

Among the legitimate expenses of getting out a new book are the editorial copies, which are put under the head of advertising. Almost every daily newspaper in the country gives more or less attention to current literature and is glad to receive new publications as they come along. The more important journals are simply swamped with the flood of new books and can devote to the most of them only a line of acknowledgment. Actual reviews, occupying anywhere from "a stickful" to a column, of course more than cover the price of the book, according to "advertising rates." In most cases the publishers are satisfied that copies thus sent are advertised cheaply enough, because the "list price" of any given book does not stand for its actual cost. All publishers have a book devoted to the periodicals that make a specialty of reviewing, and these are selected with care, according to the value and importance of the new publication. They may not send out a dozen copies; in the case of a novel that is expected to have "a run" they may distribute a thousand. In the case of some of the weaker papers they never send books unless the editor writes and asks specifically for some work that interests him. All this is part of advertising. Has the day yet passed when the review of a book in a paper makes the fortunes of a book or "damns" it? When the Appletons brought out the *Life of Huxley* a copy was sent to Mr. Arthur Brisbane, the brilliant editor of the *New York Journal*, and his commendation of it in the course of an editorial which it inspired brought an immediate and noticeable increase in the demand for that remarkable book.

Mr. W. A. Wilde, whose publishing house is now established in the Walker Building, where are also D. C. Heath & Co. and the Boston branch of D. Appleton & Co. (under the charge of Mr. Charles A. Appleton), has recently returned from Europe, where he has secured what he considers a wonderful process of color photography. He has two artists—one German, the other Italian—busily engaged in making copies of the greatest foreign paintings, and is planning to send still another to copy the works of Murillo. W. A. Wilde & Co. have been extraordinarily successful with their line of Sunday school stories, some of them having reached a circulation of nearly 100,000. They also are meditating an entry into the field of general publishing with a series of books of standard grade.

Mr. Edwin D. Mead, who until recently was editor of the *New England Magazine* and who still retains the management of the Old South lectures, is engaged in writing for the eighteenth volume of *The Young Folks' Library—Leaders of Men*, edited by President Harper—a sketch of the life and services of the late Baron Jean de Bloch, the apostle of peace. Mr. Mead was in London last summer, a year ago, and met De Bloch shortly before his lamented death. Ginn & Co. have just published a part of the baron's monumental work on war. In the original Russian it amounts to more than ten thousand pages. There is some chance of the whole work being translated into English, as it has been already issued in French and German. Mr. Edward Ginn, who is interested in many philanthropic movements, including the tenebrous house problem, sent Mr. Mead to Europe to take part in the recent peace congress. Mrs. Mead, who accompanied him, seized the occasion to gather material for her book on *Milton's England*, recently published, with many interesting illustrations, by L. C. Page & Co.

The Lothrop Co. has found in Mr. George Cary Eggleston's Dorothy South a success-

ful venture. It has already reached a sale of more than thirty thousand copies and the orders for it are coming in batches of a thousand at a time. Mr. Eggleston, who is a younger brother of the late Edward Eggleston, the historian, is a prominent member of the New York Authors' Club, occupying a position corresponding to a president, if it had any president. Dorothy South has a rival in *The Spenders*, which has also reached a sale of more than thirty thousand—34,000, to speak exactly. The same publishers are to bring out in the spring a new volume of Richard Burton's poetry, including his latest contributions to magazine literature and a number of pieces hitherto unpublished. His *Dumb in June*, which was first published by Copeland & Day, and on their retirement from business was taken over by Small, Maynard & Co., has already reached its fifth edition. That, also, will come ultimately to the Lothrop Co.

The Bibliophile Society, the membership of which consists of 500 of the wealthiest book-buyers in this country and abroad—including the British Museum and the Library of Congress—is just about issuing the last six vol-

umes of its monumental edition of the *Odes and Epodes of Horace*. The introduction is from the pen of Archbishop Ireland and the Latin text is supervised by Prof. Clement Lawrence Smith of Harvard. The illustrations or, rather, decorations have been made either by or under the direction of Mr. Howard Pyle of Chadd's Ford. The volume containing the fourth book has been practically the work of members of the society, among them Hon. John D. Long, former Secretary of the Navy, Hon. Henry Cabot Lodge, Hon. Whitelaw Reid, the late Henry D. Hitchcock of St. Louis and other scholars of note. The last volume will contain an elaborate bibliography covering more than 2,000 different editions. These volumes are furnished to the members of the society at cost, and no copies are sold to outsiders unless members part with their own copies. I have heard of a few instances where as much as \$50 a volume—an increase of 1,000 per cent.—has been offered for a set of the *Horace*. The Bibliophile Society has on its list several hundred millionaires, and I suppose is the wealthiest club in the world—if the income of its members is taken as a criterion.

## Bits from New Books

### "Without Trimmings"

"Well, yar needn't be too hard on the niggers," declared Mrs. Absalom. "Everything they know, everything they do, everything they say—everything—they have larnt from the white folks. Study a nigger right close, an' you'll ketch a glimpse of how white folks would look and do w'out the'r trimmin's."—*From Harris's Gabriel Tolliver* (McClure, Phillips & Co.)

### The Fate of the Liar

He has suffered the fate of all liars. Sooner or later their lies outwit them and overmaster them, for whenever people believe a liar he is forced to act as if he had spoken the truth.—*From Howells's Flight of Pony Baker* (Harper's).

### A Lake Picture

A low green point, deep plumed with sedge, thrust out from the nearing shore to meet her. At its tip, motionless, and eloquent of ancient mystery, poised the dream-like shape of a blue heron. Nearer and nearer slipped the canoe, till Barbara could discern the round, unwinking jewel of the great bird's eye, watching her inscrutably. Then, with leisurely spread of spacious wings, it rose and flapped away, to renew its not wholly disinterested contemplations in a further reed-bed.—*From Roberts's Barbara Ladd* (L. C. Page).

### Immigrant Loneliness

A sweet, motherly German once said to the writer, and but a short time ago: "I am so lonely. I cannot speak English. I never learn it. I sit in my daughter's house, where German is not used. The children all want to be Americans; they will not talk German. When I sit at the table, I never speak. They all talk, but I do not understand. Sometimes I ask, and the children say they have not time to tell me. They buy only the English papers, and so I cannot read. I wish I had learned English when I first came. I was young then, but I had eight children after I came here, and I did everything for them. I could not take the time, I thought. I see now the children could have taught me. Now they have not the time." This woman was a German in her sympathies, her interests, her standards. . . . Hundreds of women like this one sit in homes in New York in which they have no part, barred out by the fact that they speak a foreign tongue. One of the mistakes made,

even in our church work, has been the main taining of distinctive church services in a foreign tongue. In so far as the churches have done this, they have been an obstruction to good citizenship for time, whatever they may have accomplished for eternity, for the people they call their own.—*From Betts's Leaven in a Great City* (Dodd, Mead & Co.).

### Fate

There must be a destiny which shapes the ends of German men. A hatter and shoemaker seem to have had nothing to do with it.—*From MacDonald's The Herr Doctor* (Funk & Wagnalls).

### Only a Developer

College doesn't make fools; it develops them. It doesn't make bright men; it develops them. A fool will turn out a fool, whether he goes to college or not, though he probably turns out a different sort of a fool.—*From Lorimer's Letters from a Self Made Merchant to His Son* (Small, Maynard & Co.).

### A Boy's Composition

"A boy has one kind of conscience," read William, "and a girl has another kind. Two girls met a cow. 'Look her right in the face and pretend like we aren't afraid,' said the biggest girl; but the littlest girl had a conscience. 'Won't it be deceiving the cow?' she wanted to know." Emily Louise blushed; how could William! For Emily Louise was "the littlest girl"; Hattie was the other, and William had come along and driven the cow away.—*From Martin's Emmy Lou* (McClure, Phillips).

### Love and Worth

To love is as difficult as it is rare, but to be worthy of love is infinitely harder.—*From Merriman's The Vultures* (Harper's).

### A Deaf Musician's Peace

"It's pretty quiet in where I am," he said, "but not silent—O, no. Such music as I never heard is ringing in my brain all day. Music with never a discord in it—never a discord. When the Master shut me off in quiet he shut me into the chamber called Peace. You don't need ears to hear music. It's always present to the soul that listens."—*From Nash's Polly's Secret* (Little, Brown).

## In and Around Chicago

### The Chicago Association

This association, with a membership of over one hundred churches, held its semi-annual meeting Nov. 6 at Wheaton, Dr. E. S. Carr, pastor. The meeting was delayed in order that the edifice, which has been enlarged and renovated at an expense of several thousand dollars, might be completed. The hospitality was generous; nearly 125 persons sat down to luncheon. The business of the association related largely to finances and to the consideration of methods by which the apparent failures of the association to pay its dues in time may be avoided. Several new members were received and a few dismissed. Two men were specially welcome, Dr. Bartlett, who returns after four or five years' absence, and Dr. Berle, the new pastor of Union Park Church. Devotional services were led by Dr. Charles Caverno; Rev. Alexander Monroe told the brethren what sort of a meeting the midweek prayer meeting should be, and Dr. Bartlett answered in the negative the question, Does the Church Neglect the Poor Man? Dr. Barton's address for home missions, on Keeping Our Own Vineyard, was impressive. A good deal of interest was shown in the general religious outlook of the churches, special emphasis being laid on the unity manifest among the churches. Rev. A. C. Moses, in replying to the question, What portion of divine truth or doctrine needs special emphasis at the present time? thought the teachings of the Lord's Prayer should be made more prominent than they have been. The evening session was set apart for a symposium on the spiritual equipment needed for present service in the churches, the speakers being Pastors Welsh, G. C. Williams, Snowden, Thorp and Strong. The spirit of the meeting was excellent, and the feeling that the work of the winter will be eminently successful deep and decided.

### Another Church Dedication

Before congratulations over the success of the Berea people on the completion of their beautiful and convenient edifice has ceased, the Fifty-Second Avenue Church ask congratulations for the completion of its house of worship. This church, one of the youngest in our fellowship, has had many obstacles with which to contend, but has pushed them all aside and is now able to invite its friends to meet it in a house of its own and for which the larger part of the cost has been raised, although the Building Society has lent its aid and neighboring churches have been generous. Dr. Tompkins preached the dedicatory sermon; in the afternoon addresses were made by Drs. Fife, Armstrong and Barton, and in the evening Dr. George preached. On the evenings of the week that followed Drs. Bartlett, McMillen, Blanchard and Mackenzie spoke. Rev. C. A. Forbes, a student in the seminary, as acting pastor is entitled to much credit for what he has done in uniting the people and encouraging them in their efforts to accomplish what for them has been so great an undertaking.

### Campbell Morgan's Meetings

These meetings have been well attended and are proving useful. This week two meetings a day for men have been held in McVicker's Theater. Mr. Morgan has spoken in different places on the three sides of the city in different weeks, and invariably has reached large numbers. The gatherings are very unlike those which Mr. Moody used to hold, but are not less stimulating and helpful.

### City Missions

Every year about this time the City Missionary Society faces the problems of the year's work. The question usually is, How to make one dollar go as far as two or three dollars ought to go? The need of an endowment fund is becoming more pressing. At present

this fund only amounts to \$30,000, and while this is something to be grateful for, the demands would not be met by an endowment less than \$250,000. There has been immense loss in not having been able to do at the proper time all that ought to have been done. During the last five years the school census makes the increase in the population of the city 409,889, over 80,000 a year. Last year all the Protestant denominations only added eight churches to those already existing. This would not be so bad could one be sure that those previously organized were meeting the demands of the people.

Our own denomination has organized only three churches in the city during these five years. It has failed adequately to support all previously organized. Yet during its life of twenty years it has helped to form sixty-seven churches, of which thirty-four are now self-supporting. Into these churches, their buildings, the support of their ministers, etc., \$1,400,000 have been put. They hold about \$300,000 worth of property and the society \$200,000. Generous aid at times has been extended by the Church Building Society. In these churches there are now over 8,000 members, with over 15,000 children in the Sunday schools. The contributions average about \$7,000 a year, and taken together are over five per cent. of their entire cost. This city problem is the most serious problem of the time. Work done by tract societies, social settlements, evangelists, house to house visitations, mission churches, does not permanently meet the need. This is only met by a church which is in itself, if rightly located and sustained, a social settlement of the best sort. In Chicago the church has proved its efficiency by the success which, almost without exception, has followed its establishment, in many cases even when the outlook was not at first overpromising. Somehow the society hopes that this twentieth year of its history will furnish it with the means which are indispensable for its greatest usefulness.

### Absence of Working Men from the Church

The replies to questions sent out by West Side pastors as to the reason for the reported absence of working men, as a rule, from the churches were almost unanimous in asserting that the churches are for the rich, that the working man cannot dress well enough to attend church, nor can he pay his share toward its support. Of course many who might be glad to attend church are prevented by the nature of their occupation. But on the whole it was apparent, as one of the secular papers has expressed it, that if the desire for church privileges were present with the working men a way would be easily found to secure them. A review of the membership of the Congregational churches, especially of the smaller ones, shows that their strength is almost entirely in working men. This is one reason why so many of these churches have larger evening than morning congregations. Still it is true that there is a large number of working men who have no interest whatever in the churches, or in Christianity, who ought to be reached and whom our churches feel it their duty to reach. How it is to be done is the question.

### Presbyterian Pastors as Evangelists

The Chicago Presbytery at its last meeting voted to ask the leading churches of the city to send their pastors out into the field to act as evangelists for a period of from two to four weeks each. This is carrying out the plans considered and adopted at the Winona Conference, and represents the movement in the Presbyterian Church for home evangelization.

FRANKLIN.

It is comforting to know that it has come to pass that failure to take a foreign missionary collection works against the respectability of a clergyman.—Rev. A. N. Hitchcock.

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## In and Around New York

### The Congress About Boys

The keynote of the meetings held last week about boy training was that personal touch and not legislation will solve boy problems if they are ever solved. The congress was held in the hall of the United Charities, and was attended on different occasions by from 100 to 200 persons. While the General Alliance of Workers with Boys, organized in 1895, has New England officials, most of the speakers and writers in this congress were from New York and the South. President Forbush's paper on The Art of Being a Godfather, Father Kinkead's talk on The Moral Boy, and Colonel Vawter's discussion of the Southern Boy were perhaps the three strongest. Mr. Forbush defined godfathers as anybody who helped parents bring up children. There are those who supplant the parents, like the superintendent of the reformatory, and those who supplement them, like the teachers in public and private schools. He thought there should be a third class who study children and especially boys. About a hundred delegates were present from outside this city. It was the consensus of opinion that every year larger and more intelligent study is given to problems of training boys. The next annual congress will be in Chicago.

### English Services for Lutherans

These are increasing rapidly. Last Sunday the corner stones of two new churches, both English-speaking, were laid. One represented an old congregation, selling its down-town building and moving to Central Park West, a neighbor to the new Broadway Tabernacle; the other, a mission in Bronx borough, which started a year ago and has grown rapidly. The two churches represent money outlays approximating \$200,000, and one stands for a marked advance in Lutheran prospects and influence. A third Lutheran church has just purchased property and will inaugurate English services. Heretofore all its services have been in German. This English movement is confined to no one branch of the eighteen divisions of American Lutheranism, one being in the General Council, a second in the General Synod, and a third in the Missouri Synod, the largest and most conservative of all American bodies.

### An Assistant Rector for Trinity

This historic parish is looking for a rector; salary \$12,000 a year and a national reputation. Dr. Morgan Dix has just celebrated the seventy-fifth anniversary of his birth, the fiftieth of his ordination and the fortieth of his rectorate. Many pleasant things were said about and to him, and he was given two loving cups. He is in poor health and efforts are making to find an assistant rector, who shall have the right of succession. Dr. Dix has seen his vestry change completely three times. He is the strong force in the corporation, and nothing is more natural than that he should be asked, before his demise, to assist in the selection of his successor.

### Dutch Reformed Evangelism

Evangelistic movements are in progress in nearly all the denominations, even in the staid old Dutch Reformed body, which, like the Presbyterian, has a committee of the General Synod, and another of the New York Classis, to promote and direct the work. On the afternoon of election day a large body of its ministers, elders and deacons met in the Madison Avenue Church to seek divine guidance in the work. Wednesday, Nov. 13, is to be observed by the whole denomination as a day of humiliation and prayer, special services being held in the churches.

### Bethany Activities

Mr. Cox has reason to be proud of his success in making Bethany more useful to the West Side tenement neighborhood. Items of progress include a forty per cent. increase in

church attendance since last October; the furnishing of a parlor with carpets presented by Broadway Tabernacle, library tables and chairs by friends, with curtains, magazines, pictures, piano, etc.; the creation of a more churchly effect in the auditorium by new furnishings; a Sunday children's service from ten to eleven, with object sermons, chalk talks and the like; a cooking school for young women; a social union for the young people of the neighborhood; the Knights of King Arthur for boys thirteen to fifteen, and a girls' choir.

C. N. A.

### Broadway Tabernacle's Men's League

This organization, having a membership larger than that of many single churches, at its fifth annual dinner, Nov. 9, took for its subject, Metropolitan Congregationalism, and entertained six New York pastors: Rev. Messrs. Cool, James, Whiting, Kephart, Ramsdell and Makepeace. The subject of the evening was broken into sub-topics, upon which each guest made an address. The division showed the skillful hand of the pastor, Dr. Jefferson, who also made closing remarks. The general discussion was wide and interesting. The league is a body of men many of whom have won commanding positions in business and professional life. It does its work largely by committees, each of which becomes responsible for one monthly meeting.

### Mt. Vernon's Tenth Anniversary

Rev. Owen R. Lovejoy, the wide-awake pastor of this thriving church, provided an attractive program for its tenth anniversary, Nov. 2-9. It began with an address by its first pastor, Rev. L. F. Buell, now of Syracuse, and closed with one on The Religion of Progress, by Dr. Lyman Abbott. During the days between Rev. W. T. Stokes and Rev. C. S. Brooks, former pastors, were heard, and such representative men as Drs. Ryder, Stimson, Jefferson and Bradford. Fifty-one persons were received to membership by this young church last year.

F. B. M.

### Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 7

In opening the exercises Mrs. A. C. Thompson brought lessons from John 2, Christ's interview with Peter after his resurrection, and certain phases of the thoughts were emphasized by Mrs. Capron.

Miss Washburn read a letter from Miss Page of the International Institute for Girls in Spain, telling of the successful examination passed by some of their graduates at the Government Institute, some of them receiving, as

had other graduates in former years, the highest mark. As they were leaving the corridor after the examination, a man standing near by said, "There is a Protestant school that sends a whole pack of girls down here every year for examination."

A letter from Miss Mary Root of Madura gave a bird's-eye glimpse of her work in India along evangelistic lines; the urgent talks and the helpful deeds that fill up busy days, and the encouragement that comes as prejudices melt away and souls turn to the light.

The desire for the best results to follow the annual meeting in Washington found voice in words of earnest prayer.

The next meeting of the New York State Conference of Religion, to be held in New York city, Nov. 18-20, will lay emphasis on the need of an ethical revival, in view of the present crisis in morals, in business, politics, the church and the family. The conference lays down as its quadrilateral: The Fatherhood of God, the Ethical Teachings of Jesus and the Prophets, Emphasis on Social Righteousness, The Spirit of God in the Minds of Men.

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## The Conversation Corner

### A Pair of Ponies

IT IS one of those curious coincidences that are always happening to our Corner that two horses came trotting into it at about the same time, a few weeks ago. They came, as you will see, from different parts of the country—almost as distant from each other as could be—but each had a child mounted on his back, and both were home missionary children! So I will introduce to you these new fellow-Cornerers of yours together.

The little girl of course comes first. Her name is Lois P. Perhaps she was named for Paul's grandmother, but the P. in her name does not stand for Paul, although her father, like Paul, is a preacher of the gospel in the regions beyond—"away down east" and up north in the Aroostook country of Maine. A gentleman specially interested in the Corner, who was traveling in that state in the summer, sent me this picture, and I returned Lois a certificate, with a handful of ??? As it is not time for her to write yet—she is only half-past three—her father wrote for her.

*My Dear Mr. Martin:* My little horseback girl was very pleased with the "stifkit," and when she is older may acknowledge the same. When I was in Boston I would have been glad to have seen the "Corner Cabinet," but I suppose it was at the place where you live, No. 26, *Nowhere*—according to the "stifkit!" We call Lois a home missionary girl, because she was born in our home missionary field in Nebraska, coming here when only nine weeks old.

I am a combination S. S. missionary (under the C. S. S. and P. S.) and home missionary, and do most of my traveling on Tony, the saddle horse. We think Tony a good horse and Lois a winsome girl. She always wants a little ride when I start off, and so has got used to sitting easily in the saddle. That Tony is a careful horse is shown by the fact that he never crosses a railroad track without first slowing up and looking both ways along the track to see if a train is coming, although he is not afraid to have the train go close by him. (Ask Rev. Francis J. Marsh about Tony and the railroad track!)

In answer to your questions: my parish is about seventy-five miles long, extending along the Ashland branch of the Bangor and Aroostook R. R., and along the Fish River extension, reaching to Fort Kent. There are six places where I am expected to preach regularly, and keep an eye on thirteen Sunday schools, most of which have been organized this summer. Those numbered plantations which you see on the map are inhabited mostly by deer, moose, foxes, bears and beavers. The deer and moose are very plentiful this year.

In regard to wood, it is not so easy to get it here as you think. Although I can stand on the highway near my house and look over tree-tops for forty miles, I could not buy a cord of seasoned wood, and was planning to get a car-load seventy-five miles away, but Bangor parties had bought it all up. I shall have to burn green hard-wood, at \$4.50 a cord. Permit me to say that I am not so old but that I read the Corner page and enjoy it too!

Masardis, Me.

J. P.

Please look up on your map where this S. S. missionary lives, and think of him as riding on Tony's back through those "numbered plantations," and meeting the inhabitants he speaks of. I wonder if Tony is afraid of bears! Can Mr. P. carry picture papers enough in his saddlebags for the children when he finds them in their Sunday schools?

Now a long ride from the home mission-

ary girl in the Aroostook woods, almost on the border of the Dominion of Canada, to the home missionary boy on the Zuni Mountains in New Mexico, almost on the borders of the Republic of Mexico. The boy is Josiah, and here is what his mother says about him:

*Dear Mr. Martin:* . . . Josiah, the younger, eight years old, curls up beside me on Sunday afternoons, and we discuss the Corner with great interest. He is one of an unknown number of Josiah H.'s, but his name is also in memory of a good friend of ours, a consul



in Mexico, when we were in Arizona, who was from Saxonville, Mass., and whose sisters still live in Newton.

I send a snap of Joey on Chopo, a Mexican pony. Riding is his great diversion; he goes bareback a good deal. But the pony of the picture did not stay with us long. It was taken from Mr. H. by a Mexican who proved that it had been stolen from him. The man who sold it to him gave him another in its place. Chopo's successor is called Charro. They say it means "lively." Mr. H. is away preaching in Spanish every evening.

San Rafael, N. M.

K. P. H.



And now Joey comes in from his ride on Chopo and writes us this nice letter:

*Dear Mr. Martin:* One morning when I was taking the horse to pasture I saw a coyote in the middle of the road and he stood and grinned at me. There are a great number of prairie dogs just outside the town. But there is not a prairie for a very long way off.

Your young friend,

San Rafael, N. M.

JOSIAH H.

Well, boys, what do you think you would have done, if you had met a prairie wolf in the middle of the road, grinning at you? I think you would have let him have the whole of the road, while you asked Chopo to carry you home immediately!

### For the Old Folks

#### NEW QUESTIONS

In the column of answers to correspondents, will you kindly give the author and, if possible, the place of the following lines?

Then love took up the harp of life, and played upon its strings with all its might.

Concord, Mass.

It is from Tennyson's *Locksley Hall*:

Love took up the harp of Life, and smote on all the chords with might;  
Smote the chord of Self, that, trembling, pass'd in music out of sight.

When I was a little girl, many, many years ago, there was published in the *Youth's Companion* a poem intended to give young people an idea of the length of the "eternal years." I will quote from memory a few lines, and perhaps some one interested in the "Old Folks' Corner" can recall others, or tell where it may be found:

Once in ten thousand years remove,  
Till all are borne away,  
A single grain from off the sand,  
Whereon the waters play;

Then rest ten thousand, thousand years,  
By millions multiplied,  
And then begin the weary work  
Of emptying out the tide.

I wrote to Perry Mason & Co., fixing the date between 1837 and 1845, and received a prompt and courteous reply, stating that they found no poem under the title of "Eternity." Perhaps that was not the title, only the subject, and I think after all it was between 1845 and 1853.

Bristol, R. I.

MRS. W.

I have searched the files of the "Y. C."—as it is always familiarly called at the office of that dear old paper—for the last named years, and fail to find the lines. In an old English collection of poems I find a similar endeavor of Gibbons (presumably Rev. Thomas of London, 1720-85) to describe infinity. Here is a specimen. (Note the ancient meaning of "tell," to count, as in Ex. 15: 5, "Tell the stars if thou be able to number them.")

Tell all the sands the ocean leaves,  
Tell ocean's ever-changing waves,  
Or tell, with more laborious pains,  
The drops its mighty mass contains:  
Be this astonishing account  
Augmented with the full amount  
Of all the drops the clouds have shed,  
Where'er their wat'ry fleeces spread,  
Through all time's long protracted hour—  
From Adam to the present hour—  
Still short the sum, nor can it vie  
With the more num'rous years that lie  
Embosom'd in Eternity.  
Attend, O man, with awe divine;  
For this Eternity is thine!

It is doubtful whether anything is gained by such "laborious pains" in attempting to measure the immeasurable. The Bible simply says, "eternal life" and "for ever and ever." In any case, the "awe divine" should be tempered by joyful, though reverent, expectation—"glad with exceeding joy," Peter says.

A word from one of our Old Folks on the Pacific coast will fit in here; it suggests a possible connection between the future in heaven and the past on earth:

What is it which lays hold upon us in the elder years, and with such bounding steps takes us back over the hills and through the valleys of a half-century ago? Do you suppose that a half-century hence, in one of our Father's automobiles, a trip along some of the ways our feet have trod would quicken our joys, or cause an unbidden hallelujah to leap up from our hearts?

E. O. T.

Mrs. Martin



## The Home and Its Outlook

### "On the Judgment Seat"

BY SUSAN HAYES WARD

Because she walks the weary road  
And bows her back beneath the load,  
Nor flings the cruel weight away—  
"How spiritless!" the critics say.

Because she trudges, mile on mile,  
Hiding her tears behind a smile,  
And shows the world a brow serene,  
They add, "Her feelings are not keen."

She pauses not to faint or groan,  
She fights her desperate fight alone.  
They ask, "Could we endure it? Nay,  
She must be made of coarser clay."

And now we learn that she is dead,  
"Eager to go," the message said;  
But still they find her in the wrong—  
"Really, she ought to have lived long,  
You know she always was so strong!"

### In a Little Row

BY HELEN CAMPBELL

There had been hot discussion before it was allowed that such habitation could be possible for the pair of young people born to pleasant things and living them day by day. On his side was a thinking mother who had given her boys a training that meant progress. On hers was her own clear brain plus a very worldly grandmother, who loved ease and properly conventional methods, and desired that this charming granddaughter should be of the same mind. To leave the south side at all struck the old lady as social suicide and she protested loudly and steadily. They could board till John's salary was raised; board in the right kind of house—but the little row! It was insanity.

The little row in question was like many others in that city, where a special type of one-story houses allowed the mechanic or workman gradually to acquire a home of his own on a lot broad enough and deep enough for a hint of garden. Mechanics, however, did not have full possession. Now and then one with eyes to see recognized that this was the side of the city on which beauty lay, for the prairie stretched away to the foothills, the foothills in turn meeting the glorious mountains beyond. This way should the city have grown had any plan been in the mind of men who pitched tents there thinking only of gold and silver the hills held. But plan was not. The city made itself, and the north side, plebeian as it was held to be, had the best of it. Beauty was as certain a portion for the dwellers there as was the comfort and convenience afforded by their homes.

The little row owned one two-story house, put up by an ambitious builder who had failed and lost it. It had proved difficult to rent, and the adjective "stuck up" was applied to any one living in it, for its scale of necessary expenditure was a trifle beyond them all. The house had a double lot, two young maple trees in the front yard, a piazza covered with Virginia creeper, and at the back the remnants of a garden attempted by some ambitious tenant. All trades were represented in the little row—a carpenter at

the right hand, a plumber at the left—and all alike were keenly distrustful of the new comers, the piano, the bookcases, the life so plainly a little beyond their possibilities at present. The young couple and their wheels spinning between north and south sides meant a light-minded way with life, not according to any method the little row had known. If the new comer "did her own work," it must be in some shiftless fashion, else how could she and the wheel have it all their own way?

All little advances from the young pair were met with dignified reserve. Caste lines are drawn even more sharply in descending than ascending grades, and these young people, who had meant to be neighborly, found the desire not only not reciprocated, but repelled.

"I study them and their ways," John said to his mother. "We're like a social settlement trying to break the ice in the slums and make the people believe in us. I want these people to believe, but they are tough cases. I've a notion in my head, though."

His mother smiled. John's notions, which he shared with his wife, generally bore fruit. But weeks went on with no further developments till an evening in early September, when the pair rode over in the moonlight with triumph on their faces.

"We've done it," John said, "and reform has begun. It's been a second siege of Sebastopol, and there was distrust enough in that little row for a wall too high to see over. The thing that struck us both, you see, was the immense waste of their methods. The houses in that little row patronized five milkmen, three icemen, six different grocers and peddlers' wagons beyond counting, to say nothing of the three bakers. Moreover, in the beginning they all clamored at our back gate for our custom. Molly got the first wedge in and it was a man that took to the idea first, not the women, who were certain some assault on family life was intended. He was a plumber, an open-faced, honest, hearty sort of fellow we had called in to look at a leaking faucet and who was easily led to talk.

"Tough lines on any one trying to start in for themselves," he said. "Ought to be some better way, but the big shops fight the little ones and mostly wipe 'em out and it takes a sight just to start in. I've got my name for good work and that's about all. Living's dear, too. A dear city! It makes a pull."

"Living could be cheaper and just as good, you know," Molly said, and he looked up at her.

"I'd like to know how."

"He dropped his tools and listened while she told him all she had thought about this tremendous waste in buying in dribblets.

"The women wouldn't have it," he said, presently. "They're set in their ways and they like fooling over the peddler's wagon an' seeing if they can't beat him down a penny or two. The fellers start in on a price that let's 'em knock off here and there. But I'm going to tell Lil—that's my wife. I give her about so much a week an' maybe she'll see something

can be saved out of it. She wants a parlor organ just the worst way, but we ain't up to that yet awhile."

"A day or two later we talked over the fence.

"That notion of yours sort of sticks," he said. "I talked with Lil and she went straight in to the Colfaxes next to us you know, an' they took to it on the spot. Now what I'd like would be for you to have a kind of meeting, you know—just let 'em all come in an' you sort of talk it over. Mis Colfax says there's every kind of club an' she doesn't see why there mightn't be a kind of buying club."

"Molly caught on. There's nobody can do it quicker, and she went over that very day to the best wholesale department and got their prices for things by the quantity. And we had the meeting; the whole row coming in, suspicious a little, and not just at ease, but Molly made that all right, and led off like any old stager, next best to you, mother. The end of it was they formed a club that very sitting, and Molly went over next day and gave the first order. They probably think at B.'s that I'm no good and she's going to run a grocery herself. If it works we shall take up the coal question. It would make a big difference there.

"The best of it is that it is giving Molly an inside view of the women's methods and she wants a cooking class for them all. They don't know how to feed their husbands properly or the children either."

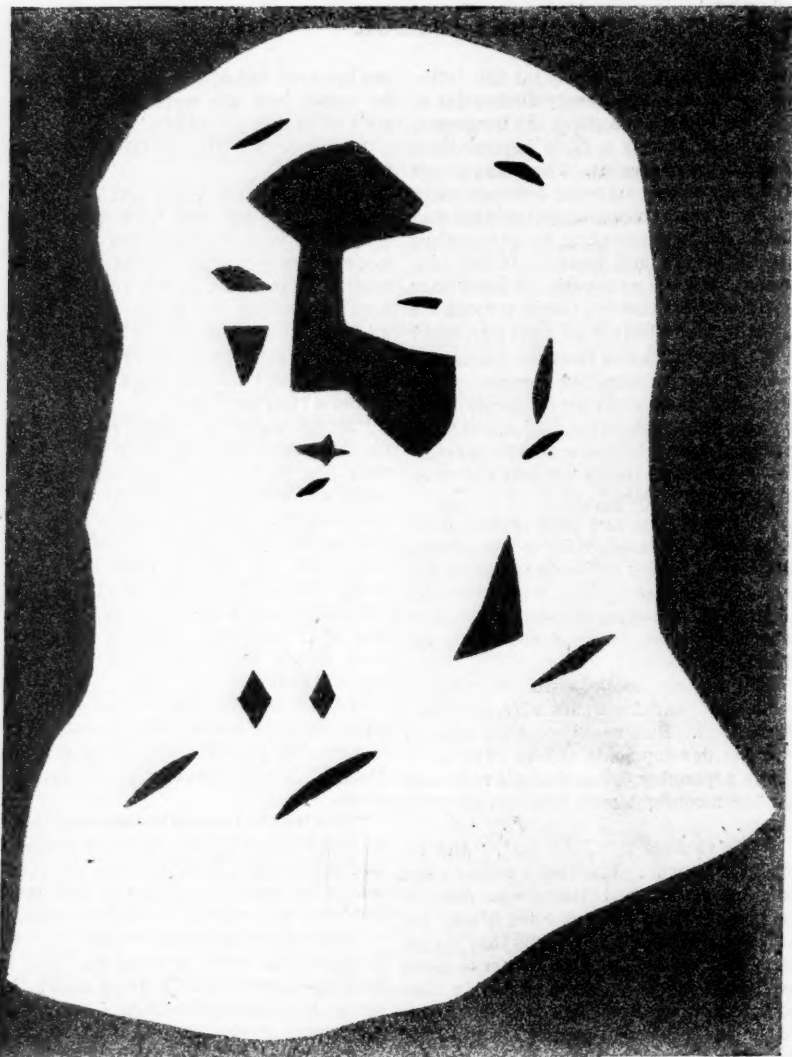
John rubbed his hands in glee.

"Don't you see," he went on, "this is settlement work just a grade above the usual, but exactly the thing I believe is even more needed than that. One must be silent as the grave about it, for these people are full of suspicions and small resentments and prejudices. Molly is absolutely happy, planning it all and is inclined to think she's got her life work before her."

Thus it was that the Co-operative Buying Club formed itself a year and more ago, and has added a cooking class and mothers' club. It has a social evening once a fortnight, with games, discussions, and a little dance now and then, for they are all young people. Refreshments, except a little cake and lemonade, are barred out. The little row has ceased to call the two-story-house people "stuck up," and refers its difficulties to the young pair as if they were patriarchs. The grandmother from Philadelphia looks on in dismay, for who shall say what is to come next, if all lines are to be abolished in this manner?

"Down to their level?" John says cheerfully: "On the contrary, we're all leveling up together, and the work goes on that basis."

An' so it is with women. They haven't the right to vote, but they have th' privilege iv conthrollin' th' man ye illet. They haven't th' right to make laws, but they have th' privilege iv breakin' thim, which is better. They haven't th' right iv a fair thrille be a jury iv their peers; but they have th' privilege iv an unfair thrille be a jury iv their admirin' infeeryors. If I cud fly dy'e think I'd want to walk?—*Mr. Dooley.*



Shadowgraph of Christ

BY MAUDE E. SMITH HYMERS

Safe between the leaves of the old family Bible for many years has lain a bit of coarse paper, mysteriously outlined and perforated, which I was told was a Shadowgraph.

This Bible, let me say, is not one of your flimsy, modern affairs, but a ponderous tome weighing many pounds, of quaint print and odd, full-page engravings, and containing many books omitted from the Bible of today. This sacred volume has been in my family for generations, and inseparable from it has been always that curious bit of paper with its peculiar outlines and unintelligible perforations, as shown in this sketch.

As a child on Sunday evenings the old Book was opened to allow me to take in my hands the precious paper; and with what reverential delight did I hold it between the lamp and the wall, feasting my eyes on the shadowed features since grown so familiar through the paintings of Hoffman! For the insensate paper, on the surface a mere tangle of puzzle-like lines and angles, seems literally to take on life and to throw on the white wall a perfect shadow of the head of a living Christ. There are the drooping lids, the flowing beard, in fact, an easily recognized likeness of Christ as we have come to know him.

And with the shadow picture before me they would tell me again the story, ever new, though so old as to make it hard to tell where history ended and legend began, of that long gone ancestor who was among the first of the early explorers of the catacombs of Rome; of how from a mummified hand he received a roll of papyrus, the characters thereon totally obliterated by time, but from which fluttered a detached paper of curious pattern. Examining it under the clear sunshine of an Italian sky, he looked and wondered long, until raising his eyes he was startled to see on the white of a wall before him the shadow of the Saviour's face. Full of the old-time faith he fell to his knees, believing it to be a prophecy or a miracle, and it was long before he discovered that the features appeared only when he held between him and the sun the bit of paper, received, perhaps, as a message from the hand of the dead Roman.

This is the story, and among all my acquaintances I have never found one to whom it was familiar, or who had ever seen the Shadowgraph before. Cut out the picture on lines indicated, after first pasting it onto a piece of stiff paper, and holding it between lamp and wall note for yourself the startling likeness to the Christ as he has been pictured by artists.

## Closet and Altar

### FAITH

*I am come a light into the world, that whosoever believeth on me should not abide in darkness.*

Christian perfection is the perfection, not of conduct, character or creed, but of faith. It is not a matter of our behavior before God the Judge, but of our relation to God the Saviour.—*P. T. Forsyth.*

It matters not how faith comes, whether through the intellect, as in the case of St. Thomas, or in the heart, as in the case of St. John, or as the result of long education, as in the case of St. Peter. God has many ways of bringing different characters to faith; but that blessed thing which the Bible calls faith is a state of soul in which the things of God become glorious certainties.—*F. W. Robertson.*

Faith is a great lady and good works are her attendants.—*James Howell.*

What then is a true faith in Christ? It is not simply an intellectual assent to propositions regarding his person and work, but a receptive attitude of heart and mind to Christ himself and a laying hold of the life he brings.—*David W. Forrest.*

Therefore I trust, although to outward sense Both true and false seem shaken; I will hold With newer light my reverence for the old And calmly wait the births of Providence. No gain is lost; the clear eyed saints look down

Untroubled on the wreck of schemes and creeds;

Love yet remains, its rosary of good deeds Counting in task-field and o'er peopled town; Truth has charmed life; the inward word survives,

And day by day, its revelation brings,

Faith, Hope and Charity, whatsoever things Which cannot be shaken, stand. Still holy lives

Reveal the Christ of whom the letter told And the new gospel verifies the old.

—*John G. Whittier.*

Never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say: Jesus needs me, and I him; and so we suit each other.—*Christian Scribe.*

They who never trust in Christ because He deserves it are liable to a sore mistake, to mistake hope for faith. When their hopes are high, they rate their faith high, and faith is rated low when hope is low. Now, hope is expectation, but faith is sheer trust. Hope often keeps company with faith, but trust may be at its highest when there is no hope at all.—*E. H. Johnson.*

O Lord, perfect, we beseech Thee, the faith of us who believe, and sow the good seed of faith in their hearts who as yet lack it; that we all may look steadfastly unto Thee, and run with patience the race that is set before us. Give us grace to show our faith by our works; teach us to walk by faith, having respect unto the promises: which of Thy mercy make good to us in Thine own good time, O our most gracious Lord God and Saviour. Amen.



## The New Secretary of Ministerial Relief

Dr. William A. Rice was dismissed by council from the pastorate of Belleville Avenue Church, Newark, N. J., Oct. 30, to accept the secretaryship of the Board of Ministerial Relief of the National Council.

Dr. Rice came to this church from the Presby-



terians nearly six years ago. He became a Congregationalist "not to be ministered unto but to minister." Conviction, not personal convenience, explained his denominational change; and his self-sacrificing struggle, in a field which presented unusual difficulties, to save and to secure to Congregationalism an unfortunate church, rather than to furnish himself with an independent platform, is an example to be emulated.

During his pastorate the church debt has been reduced from \$20,000 to \$6,000; members have been added at nearly every communion; the Sunday school has flourished and the Y. P. S. C. E. has become one of the best in the city. To a remarkable degree, also, has Dr. Rice won the confidence and good will of the city pastors and been identified with civic and charitable enterprises.

These facts not only tell of untiring energy and devotion, of social grace and spiritual power, but they promise that under the leadership of the new secretary this organization, which has been treated among our societies like the Minor Prophets among Old Testament books, will be brought to the front; and it shall be proved that Congregational generosity has a place, not only for that missionary initiative which makes of its young men volunteers irresistible, but that it has also a loyal and loving memory for its exhausted veterans.

Those who know him well wish to assure the beneficiaries of this society that they will find the new secretary sympathetic, considerate and tactful; the trustees of the National Council that his energy will soon increase their own responsibilities; the churches that they may welcome him and his message to their pulpits and by his judgment of the need they may measure their gifts of love.

F. W. H.

## Harvard's Religious Interests

### DIVINITY SCHOOL

The enrollment shows a representation of practically every section of the United States. More than twenty centers of learning have furnished students. More significant still is the number of religious communions to which the men belong. This is best indicated by the theological schools from which many have come, such as the Allegheny Reformed Presbyterian, College of the Bible (Ky.), Boston University, Chicago, Concordia, Cambridge Episcopal, Meadville, Oberlin, Philadelphia Episcopal, Vanderbilt and Yale. The fact that the school is strictly undenominational seems to attract them, for to many the time spent here is valuable in enabling them to settle certain questions which have arisen in their minds, before entering upon the active work of the ministry, besides utilizing Harvard's unusual facilities for advanced work in philosophy, psychology and sociology.

The official catalogue contains these facts:

Of students who have left the school within the last ten years there are ordained ministers belonging to these denominations: Unitarian 71, Trinitarian 43, Methodist Episcopal 16, Presbyterian 13, Protestant Episcopal 14, Baptist 10, Christian 2, Disciples 6, and one each of the Lutheran, Methodist Protestant, Dutch Reformed, New Church, Free Baptist.

The accession of Prof. George F. Moore (late of Andover) to the faculty has distinctly strengthened

the school. His courses on the Old Testament, the History of Religions and his Introduction to the Study of Theology are largely attended. Under his impetus a new interest in the study of comparative religions has arisen.

The presence of his brother, Prof. E. C. Moore, who comes fresh from successful pastoral work, is also proving a stimulus to the students. He is giving courses on The Origin and Growth of the New Testament Canon and The History of Christian Thought Since Kant.

### CHRISTIAN ASSOCIATION

At its second annual conference, held at the Phillips Brooks House, the discussions embraced preparatory schools, Northfield, the law, medical and graduate schools. Each topic was presented by men actually engaged in that particular field, and the representative character of the gathering enabled the discussion to extend beyond purely local conditions. Thus Mr. R. H. Edwards, Yale, '01, discussed Class Prayers; Mr. J. C. McCracken, University of Pennsylvania, '01 (now at Columbia Law School), Legal Aid in Philanthropic Work; and Mr. F. R. Cope, Harvard, '01, Forms of Philanthropic Service Suited to Men in the Graduate School.

The central thought throughout was social service. As one present has said: "The new aim of the association is to subordinate consideration of belief to co-operation in useful work; and the word Christian stands before the university not so much for those who believe certain things as for those who do certain things."

A practical illustration of this new spirit and enthusiasm was offered at a remarkable meeting held at Phillips Brooks House, when the former secretary,



EDWARD C. CARTER

Mr. Edward C. Carter, Harvard, '01, bade good-bye to the students of Harvard University, who have sent him as their missionary representative to India. Mr. Carter's field of work lies among the native students in the Bengal Presidency and the Punjab. His aim is to discover to what extent the ideals of Western civilization are desirable for them, to instill these into their lives and to perfect the work of an organization among them which corresponds to the Intercollegiate Y. M. C. A. in this country. When this is attained the work will be left largely in the hands of native students.

The gathering was worthy of the occasion. Every religious interest of Harvard was represented, the invitations to it having been issued by presidents of the Christian Association, St. Paul's Society, Religious Union, Catholic Club and the Social Service Committee, as well as the class presidents for 1903, 1904 and 1905. Among the speakers were Bishop Lawrence and Mr. Carter's father, Rev. Clark Carter of Lawrence, Mass. Mr. Carter himself discussed the work that lies before him in a broad, statesmanlike way.

H. G. I.

## College Co-operation

Grace Church, Holyoke, Mass., Rev. E. B. Robinson, pastor, is receiving much help in its work from Amherst and Mt. Holyoke Colleges. Through the summer the services were splendidly maintained, and much of the interest was due to the aid received from Amherst professors, who brought stirring messages to this earnest congregation. Their aid is not withdrawn now that college has reopened. Professors Fletcher and Genung were heard on recent Sunday evenings, and later Professor Grosvenor will give an address. Professor Crook's address on The Mill Church and Its Relation to the Social Unrest exerted a wide influence.

Mt. Holyoke students have charge of the Girls' Club and of the Junior Endeavor Society. The former has fifty members, the latter seventy-five.

The students, by means of social gatherings and calling in the homes, are exerting a wide influence in South Holyoke.

Another feature of this church is its excursion department. From early spring until late fall frequent trips were arranged to the colleges and other points of interest in the valley, tickets being sold at cost. Thirty-five new members, practically all young men and women, are adding great strength to the church's working force. The Sunday school has reached the highest point in its history. The Endeavor Society has doubled within a few weeks. In Excelsis hymn-books have been purchased and considerable repairs made on the church building.

B.

## New Building for a Swedish Church

The Swedish Congregationalists of Cambridge laid the corner stone of a new house of worship, Oct. 26, at the corner of Hampshire and Norfolk Streets. It was on the third day of their semi-annual revival services. Rev. John Udd, the present pastor, formerly of Worcester, presided and set the stone in place. Addresses in Swedish were by Rev. Messrs August Erikson of Roxbury, J. E. Johnson of Manchester, N. H., and O. P. Fogelin of New Sweden, Me. Rev. Emil Holmblad of Malden prayed. The members of the church have advanced money to construct the first story and a temporary roof, which can easily be removed when money is raised to complete the building. The church is five years old, has 125 members and 100 in its Sunday school.

## Facts and Figures of Half a Century in Litchfield County \*

In fifty years the county has gained in population 18,000—the Congregational Church membership 650; and the percentage of membership has fallen from fourteen per cent. to eleven per cent. The distinctively country towns which formerly had the strongest churches have lost ground as follows: Litchfield, from 418 to 208; Harwinton, from 335 to 152; Woodbury North, 231 to 122. Colebrook has dropped from 113 to 47, Bethlehem from 127 to 74 and Warren from 122 to 64. Half the towns in the county have lost in membership. Two typical country churches on the hilltops have made decided gains. Goshen, with a large decline in population, has increased its membership; and Winchester, with a stationary population, has doubled its roll.

The manufacturing centers have made wonderful growth. The borough of Torrington has increased from 107 to 723, Winsted from 148 to 782 and Thomaston from 192 to 359.

Six new churches have been organized, two of them Swedish, one French; and one church has disbanded, Town Hill in New Hartford. T. C. B.

\*For these figures we are indebted to Rev. H. B. Roberts, secretary of the Connecticut Bible Society.

## THE OLD RELIABLE

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## State Meetings

## Colorado

The thirty-fourth annual gathering of Rocky Mountain Congregationalists was held in Pilgrim Church, Pueblo, Oct. 21-24, with Rev. R. W. Gammon and his people, assisted by the ladies of First Church, as hosts. Pastors and delegates en route to Pueblo enjoyed a delightful fellowship meeting with Second Church of Colorado Springs.

Pueblo has been well called "the Pittsburg of the West," and deserves the appellation both from the hum of its varied industries and the cloud of smoke hanging over it like a pall from its smelters and the largest steel plant in the United States. The Colorado Fuel and Iron Co. employs about 7,500 men. Its pay roll is \$1,000,000 a month and last year alone \$14,000,000 were spent in enlarging the plant. The social and religious problems centering in this field may be imagined when we are told that twenty-eight languages are represented in the employ of this single concern.

Pueblo is a city of churches, but not pre-eminently of religion. Out of a population of 50,000 only 3,000 are members of the various Christian bodies. People are too busy building houses and manufacturing plants to concern themselves much about "the heavenlies."

Virility of thought and vigor of utterance marked the association. It was optimistic and progressive, and withal kindly. Its keynotes were openness to truth; spirit as of infinitely greater value than machinery; love as the one force mighty enough to solve present day social problems.

The past year marks distinct advance. Evangelist Veazie has helped the churches into a better spiritual atmosphere, and Superintendent Sanderson has seen eleven churches added to our roll. Home missionary gifts have been largely increased and many members added to the churches upon confession, one field in eastern Colorado reporting over 160. "Not a single hopeless field" and "no known misfits in the ministry" were encouraging words of the state evangelist.

The annual sermon was by Dr. Bayley, "the beloved disciple" of Colorado Congregationalism, who answered the question, What is the twentieth century man going to do with his dynamite—his power, by presenting Christ's law of love as the only force mighty enough to control and direct the infinite energies of the age for the good of humanity and the incoming of the kingdom.

Missions received thorough consideration—its Impelling Motive, by Rev. F. M. Sheldon; The Relationship of Our Missionary Societies to Each Other and the Churches, by Rev. H. W. Lathe, a recent comer. A masterly paper on Present Conditions in China was by Mrs. R. M. Manly of Colorado Springs.

Prof. E. S. Parsons of Colorado College read a strong paper on The Church and Theological Changes. These, he held, are inevitable. The church must distinguish between the eternal truth and the shifting intellectual conception of that truth, which is theology. Only in freedom of thinking is there safety for our church or any other church.

Another thoughtful paper was that of Professor Lancaster from the same institution, on What the Theological Seminary Expects of the Churches—What the Churches Expect of It. He concluded that the churches most need vigorous, thoroughly trained, progressive, manly men; that the seminaries must train such for service.

Rev. S. C. Dickinson pleaded for improved and adequate methods of Bible study and instruction to meet the widening horizon of knowledge.

Other vital topics treated were: The Boy Problem, by Rev. G. W. Ray of Cripple Creek—an appeal for personal interest and effort as the only adequate solution; and The Church and the Labor Problem, by Rev. W. T. Patchell of Pueblo.

Two visitors participated in the meeting, Drs. A. N. Hitchcock and J. A. Adams of Chicago, the latter speaking upon Religious Journalism.

The stalwart forms and wise counsels of some who during the past year have left the state were sorely missed. In the everlasting change of this western country we are often reminded of the memorable words on the tomb of the Wesleys, "God takes his workers but carries on his work." So may it be in Colorado till mining camp and cattle

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country and town and city shall be reclaimed for God.

H. H. W.

## Oregon

The meeting was held at Salem, easy of access and an ideal place for such a gathering. The genial pastor, Rev. W. C. Kantner, and his co-operative flock seemed to know just how to give each guest the best place without nervousness or bluster.

The program was an inspiration, and the audience was in such hearty sympathy with the speakers that it frequently caught fire from the platform flashes. The central theme, Loyalty, when applied to the duties, obligations and privileges of a Christian soldier, came home to every hearer with personal interest. The program committee instituted a new departure in limiting the papers and addresses to fifteen minutes. Some speakers even cut theirs down to ten or twelve. This was in happy keeping with the present day demand for brevity.

Among topics especially interesting and helpful were such as Loyalty in Bearing the Financial Burdens of the Church, presented tersely by Hon. B. S. Huntington, and Loyalty to the Laws of Our Country, by Judge S. A. Lowell. While listening to the latter it was hard to be reconciled to the political trickery that possibly kept us from having the speaker in the governor's chair the next term. Carefully prepared papers were read on Loyalty to Personal Convictions; To the Benevolent Societies—Their Claims, Their Literature; To the Great Commission, and kindred themes. Less time than usual was given to discussion. Instead, every theme was treated by one who had given it long and careful thought, and who brought the result of his richest investigations, condensed to their crispest possibility.

In the rare cases in which sickness prevented attendance the speakers sent their papers. In one instance a bright woman had prepared a paper on Loyalty to the Nation's New Possessions. Her husband, who read it, announced that loyalty to their own family's new possessions had prevented the author from reading her own production. The

Continued on page 715.

**PREJUDICE**

**HABIT**

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so many women still use soap?

**PEARLINE** is so much better for every kind of washing and cleaning. One reason is *habit*. They're accustomed to it and don't think of anything better. Another reason is *prejudice*. Neither reason is good. **PEARLINE** is worth looking into. It saves labor, saves money and is *harmless*.

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## FUMED

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## Record of the Week

## Calls

**BARKER, FRANKLIN W.**, Brooks, Me., to Union Ch., Amesbury, Mass. Accepts.  
**BOHN, H. F.**, St. Louis, Mo., not W. F. Bohn, Sliam Springs, Ark., to First Ch., Granby, Mo. Accepts, and is at work.  
**BOSWORTH, WM. A.**, Wichita, Kan., to White City. Accepts, and is at work.  
**BRIGGS, WALTER A.**, Big Rapids, Mich., to Valley Junction. Declines.  
**CHAPMAN, RICHARD K.**, Wells, Eng., to Gettysburg, S. D. Accepts.  
**CROUCH, WM. S.**, Maple Hill, Kan., adds St. Mary's to his field.  
**CURTIS, ETHAN**, Syracuse, N. Y., declines call to St. Luke's Ch., Elmira.  
**DICKINSON, GEO. W.**, Northfield, Mass., to Fairhope, Ala. Accepts, and is at work.  
**ELLEDGE, WM. M.**, Manhattan, Kan., to Pilgrim Ch., Kansas City, Kan. Accepts.  
**ELLIS J. LINCOLN**, Willow Springs, Mo., to Sedalia. Accepts, beginning at once.  
**GANLEY, WM.**, Waitsfield, Vt., to Canterbury, N. H.  
**GORDON, CHAS. E.**, Lyme, N. H., to Middlefield, Mass., and also to Scarboro, Me. Declines both to accept call to United Ch., East Providence, E. I.  
**GRIDLEY, ALBERT L.**, Bowling Green, O., to Parsons, Kan. Accepts.  
**HALL, LYMAN**, Milford, Kan., to Wheaton.  
**HERBERT, JOS.**, to serve Lafayette, Wis., in connection with E. Troy.  
**HILLS, WM. S.**, Nickerson, Kan., to Brookville.  
**HULL, ELLSWORTH L.**, Manhattan, Kan., to Louisville and Bala. Accepts.  
**IZARD, JOHN**, Carbondale, Kan., to Chase. Accepts.  
**JENKINS, DAVID T.**, Crary, N. D., to Hot Springs, S. D. Accepts.  
**KELSEY, WM.**, Klet, Okl., to Manchester and Victor, Okl., and Waldron, Kan. Accepts.  
**KIERMAN, THOMAS L.**, Branford, Ont., to Plymouth Ch., Newark, O. Accepts, and is at work.  
**LESLIE, WM. W.**, Freedom, O., to W. Andover. Accepts.  
**LUTHI, LOUIS J.**, Jefferson, O., to Carrington, N. D. Declines.  
**MANN, WM. G.**, Cumberland Mills, Me., to Immanuel Ch., Worcester, Mass.  
**MILLER, HENRY G.**, White Oaks, N. M., to Jerome, Ariz.  
**MURPHY, THOMAS F.**, Greenfield, O., to joint pastorate, W. Millgrove and Ridgeville Corners. Accepts, with residence at W. Millgrove.  
**POVEY, JESSE**, Plymouth Ch., Detroit, Mich., to Barberton, O. Accepts, and is at work.  
**RICHARDSON, W. L.**, Longton, Kan., to Dunlap. Accepts.  
**ROLAND, JOHN H.**, Kaukauna, Wis., to Washburn. Declines.  
**SCARROW, DAVID H.**, to Herndon, Kan., in connection with Atwood.  
**SELL, HENRY T.**, Chicago, Ill., to become an editor of *The Advance*. Accepts.  
**SINGLETON, JOSEPH H.**, Villa Park, Denver, Col., to Pearl, Ida.  
**SNYDER, OWEN M.**, Freeland, Mich., to Sheridan.  
**THOMAS, JOHN A.**, Kingston, Wis., to Pleasant Hill and Honey Creek. Accepts.  
**TURRELL, CHAS. W.**, Alma, Kan., to Fredonia. Accepts.  
**WILLIAMS, R. H.**, Y. M. C. A. Ottawa, Kan., to Nickerson. Accepts.  
**WILSON, JOHN J.**, Chelsea Place Ch., Kansas City, Kan., to the permanent pastorate. Accepts.

## SOUND AS A DOLLAR

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## Ordinations and Installations

**BROCK, LYDIA S.**, o. Clay Center, Kan. Sermon, Rev. H. E. Thayer; other parts, Rev. Messrs. T. J. Pearson, J. E. Ingham, F. L. Jackson, W. M. Elledge.  
**ENGLUND, THEODORE**, of Perth Amboy, N. J., o. at Swedish Conf., Providence, R. I., Oct. 8.  
**FISHER, MILES B.**, i. Oak Chapel, Oakland, Cal., Oct. 31. Sermon, Rev. C. E. Brooks; other parts, Rev. Messrs. J. H. Goodell, W. H. Scudder, and Drs. G. C. Adams, C. B. McLean and C. E. Brown.  
**HIGGINS, ROBT M.**, i. Steubenville, O., Oct. 13. Sermon, Pres. Dan F. Bradley; other parts, Rev. Messrs. J. R. Nichols, McInnis Neilson and Pres. A. T. Perry.  
**MARSH, ROBT L.**, i. Burlington, Io., Nov. 7. Sermon, Pres. D. F. Bradley, D. D.; other parts, Rev. C. A. Vincent and Drs. Wm. Salter, T. O. Douglass, J. R. Sutherland.  
**OHLMAN, O.**, of Bridgeport, Ct., o. at Swedish Conf., Providence, R. I., Oct. 8.  
**TICE, JOSEPH H.**, o. Fenfield, O., Oct. 27.  
**WURST, ALBERT E.**, Ho. of Suffolk South Conference, Mass., o. Billerica, Mass., Nov. 6.

## Resignations

**BLANSHARD, FRANCIS G.**, Edinburg, O.  
**DAVIES, JOHN L.**, West Ch., Akron, O.  
**GEARHART, CHAS. D.**, Newman's Grove, Neb.  
**HANAFORD, HOWARD A.**, Henrietta, N. Y.  
**HARRIS, RUPERT W.**, and **BERTHA J.**, Plymouth Ch., Cincinnati, O., but continue pastors of Storrs and Riverside.  
**HORTON, THOMAS C.**, First Ch., Dallas, Tex., to engage in evangelistic work.  
**JAMES, T. ILTYD**, Mallet Creek, O.  
**KIRKPATRICK, JOHN E.**, Kirwin and Goodland, Kan., resigns Goodland.  
**MCCONNELL, WILLIAM T.**, Bristolville, O.  
**MERRILL, JOHN M.**, St. Clair Ave., Columbus, O. Locates at Oberlin.  
**NELSON, HARRY L.**, Linwood, Kan. He returns to the Presb. church.  
**ROBERTS, CLARENCE E.**, Osawatimie, Kan.  
**SAMSON, CALEB**, Oak Hill, O., after sixteen years' pastorate. Goes to White Oaks, N. M.  
**SWARTZ, CHARLES K.**, Bellevue, O., after ten years' pastorate.  
**TURNER, JOS. W.**, Tallman, N. Y.  
**TYLER, H. FAY**, Plymouth Ch., Columbus, O.  
**WITHINGTON, WILFRED**, Strong City, Kan., on account of ill health.

## Stated Supplies

**DUNHAM, SAM'L**, Binghamton, N. Y., at Newark Valley.

## Dismissions

**LOMBARD, HERBERT E.**, Cherryfield, Me., Oct. 27, having accepted call to So. Byfield, Mass.  
**STEINER, EDWARD A.**, Sandusky, O.

## Churches Organized and Recognized

**BARBERTON, O.**, rec. 5 Oct. Sermon, Rev. H. A. Stauffer; other parts, Rev. Messrs. H. S. MacAyeal, P. D. Dodge, O. R. Newcomb, C. N. Pond, D. D.  
**MILLINOCKET, ME.**, 4 Nov., 22 members, Rev. I. W. Stuart, pastor.  
**OAK CHAPEL CH., OAKLAND, CAL.**, rec. 31 Oct. 100 members. Pastor, Rev. Miles B. Fisher.  
**PEARL, IDA.**  
**SUGAR CITY, COL.**, German, 22 members. Organized by Rev. C. F. Finger.  
**WALDRON, KAN.**, 10 members.

## Churches Disbanded

**MACON, KAN.**

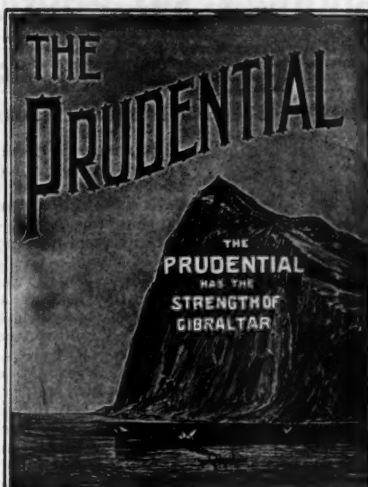
## Personals

**ALDRICH, BENJ. F.**, Aurora, Ill., expects to sail early in February for three or four months' visit to Egypt and Palestine.  
**CRANE, CHAS. D.**, Yarmouth, Me., will spend several weeks at Ceres, Cal., establishing his son on a fruit farm.  
**DAY, EDWARD**, recently supplying the church at Bernardston, Mass., has severed his connection with the Congregational denomination, and it is understood that he is about to accept a pastorate of a Unitarian church.  
**FRENCH, GEORGE**, No. Adams, Mass., has just been chosen secretary and treasurer of the Berkshire North Conference for the twenty-seventh consecutive year. In this time he has missed only one semi-annual meeting.

## October Receipts of the A. B. C. F. M.

	1901	1902
Donations,	\$52,287.50	\$58,092.54
Legacies,	1,910.86	1,298.15
Total,	\$54,198.06	\$59,390.69
2 mos. 1901	2 mos. 1902	
Donations,	\$62,443.88	\$72,036.90
Legacies,	2,645.86	3,387.07
Total,	\$65,089.74	\$75,424.06

Increase in donations for two months, \$9,593.11; increase in legacies, \$741.21; total increase, \$10,334.32.



## What's In a Name?

Quite a lot, nowadays, notwithstanding Shakespeares' remark. To millions of families in this land the name of The Prudential is synonymous with colossal strength and upright and honorable dealings.

## The Prudential Insurance Co. of America

Write for information to Dept. 59.

Home Office: Newark, N. J.

JOHN F. DRYDEN, President.



## Instant Relief for DYSPEPSIA

**Dr. Cragin's Japanese Cure**, a family remedy for Pain, Stomach and Bowel Troubles arising from improper digestion. Sent by mail on receipt of \$1 money order to Oriental Remedies Co. A. E. Alden, Mgr., 312 Colonial Building, Boston, Mass.

## J. S. Waterman &amp; Sons, FUNERAL UNDERTAKERS and EMBALMERS,

3336 and 3338 Washington St., Adjoining Dudley St. Terminal  
 Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

\$12.50

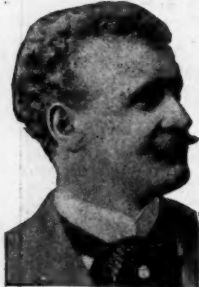
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\$2.00

## Sandow's \$10 Physical Culture Course Free

Recognizing the great interest in Physical Culture, and its immeasurable benefits to all people who lead an indoor life, Current History Company has arranged to offer to subscribers, NEW OR RENEWAL, absolutely free, the regular \$10.00 mail course at the best school in the country.

### SANDOW'S COLLEGE OF PHYSICAL CULTURE.



EUGEN SANDOW  
This course is equally adapted to men, women and children, and to each subscriber a blank is sent for record of present condition and measurements. Guided by this, Eugen Sandow, the leading authority of the world on physical culture, personally prescribes a course of exercises adapted to the physical needs of each individual. These exercises prove as fascinating as they are beneficial and are invaluable in building up and maintaining a perfectly healthy body. We guarantee that each subscriber will receive the same careful attention that he would if the full fee were paid. The course covers more than four weeks, and is the superior of many courses which are selling at \$20.00, having such merit that we can recommend it without reservation.

### What Current History Is.—Current

History is a monthly illustrated chronicle of the world's progress; without a rival as a careful, thorough, impartial record of the world's on-goings; a tremendous time-saver; an accurate appendix to all encyclopedias and biographical dictionaries; attractive as a picture gallery; full of the truth that is as fascinating and more strange than fiction. Endorsed by eminent writers, public men, educators, clergymen, lawyers—in fact, by all who make its acquaintance.



**What Sandow's Magazine Is.**—Sandow's Magazine is to be the American edition of his beautiful and chaste English publication, which throughout Europe is recognized as the chief authority on physical culture and healthful living. The first number will be issued in December, 1902. It is well worth the regular subscription price of \$1.00.

## OUR GREAT OFFERS

EACH MAGAZINE FOR A FULL YEAR.

### OFFER NO. 1

Current History and Modern Culture, \$1.50	} FOR	\$12.50
Sandow's Magazine, 1.00		
Sandow's Physical Culture Course, 10.00		
		\$2.00

### OFFER NO. 2

Current History and Modern Culture, \$1.50	} FOR	\$14.50
Success, 1.00		
Everybody's Magazine*, 1.00		
Leslie's Monthly or Good Housekeeping or The Woman's Home Companion may be substituted for Everybody's Magazine.		
Sandow's Magazine, 1.00	} FOR	\$3.00
Sandow's Physical Culture Course, 10.00		

### SPECIAL MAGAZINE OFFER.

World's Work - - \$3.00	} FOR	\$6.50
Country Life or New England Magazine, Lippincott's Magazine or the Independent may be substituted.		
Success - - - - 1.00		
Everybody's Magazine 1.00	} FOR	\$4.00
Empire of Business may be substituted.		
Current History 1.50		

If you want Sandow's Magazine and Physical Culture Course with this offer, send us \$5.00 instead of \$4.00

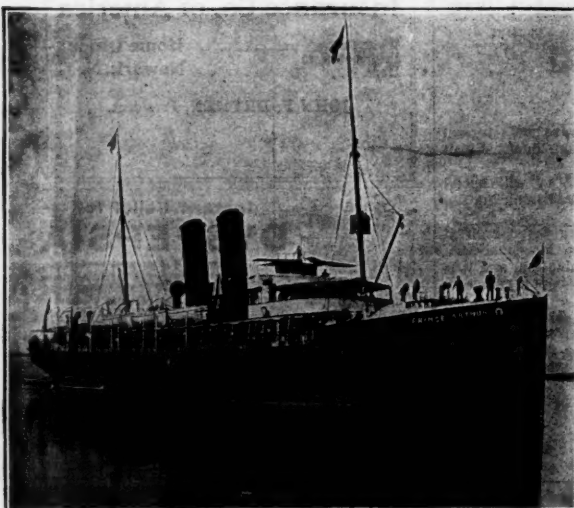
**\*IMPORTANT NOTE.**—By special arrangement, those accepting Offer No. 2 may substitute "The Empire of Business," by Andrew Carnegie, for "Everybody's Magazine." This is a special "Success" edition, printed upon the beautiful new "feather-weight" paper, and contains 350 pages, beautifully bound in heavy cloth, with gold stamping.

Remember the Magazines will be sent to one or different addresses. The subscriptions may be either new or renewal, and the course in physical culture may be used by any member of the household, and a special course will be prescribed suitable for youths and adults of either sex.

These offers can be accepted only as they stand, but we can give you special rates on any list of magazines desired, with or without the Physical Culture Course.

## CURRENT HISTORY COMPANY

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## A Delightful and Select MID-WINTER CRUISE TO THE WEST INDIES

THE DOMINION ATLANTIC  
RY. S. S. CO.'S R. M. S.  
"PRINCE ARTHUR" (Capt. Ernest  
Kinney), will leave BOSTON,  
Jan. 15th, on a 30-day Cruise to the  
West Indies via Sombbrero Passage.

A feature of the cruise will be short stops at Martinique and St. Vincent, the scenes of the most disastrous volcanic eruptions in recent years; also at St. Thomas, and on the return trip stops will be made at Kingston, Jamaica, Santiago de Cuba and Nassau. The cost of this trip varies from \$100 to \$250 per person, according to location of berth. The ticket includes meals, stateroom and all service, including landings at all ports of call, where landings can be made in the ship's launch. The "Prince Arthur" was built expressly for strictly first-class passenger service, and is a model of her kind. She is lighted throughout by electricity and ventilated in the most modern manner. The sanitary arrangements are all that money can provide, and the furnishings, while costly are in remarkably good taste. The staterooms are large and airy, so that in all weathers the expansive shade decks enable passengers to promenade with comfort. A physician will accompany the trip. For any further information, full itinerary, tickets, etc., address

F. H. ARMSTRONG, C. P. A., Kentville, N. S.

J. F. MASTERS, N. E. Supt., Long Wharf, Boston, Mass.

## Training for the Ministry

At the Boston Ministers' Meeting Monday the theme of Ministerial Training was discussed by Dean Sanders of the Yale Divinity School.

He spoke of it as an insistent, ever-broadening and very practical problem. The once existing ministerial type is disappearing. Schools of theology must, up to a certain standard, be prepared to train all sorts of religious workers.

An all-round, well-balanced minister should have had (1) a truly liberal education as a basis, (2) a firm yet flexible grasp of fundamental truth, (3) an adequate knowledge of historical theology, (4) an historical and well organized grasp of the Bible, (5) a knowledge of organized society and its pressing problems, (6) a working knowledge of men, women and children and the wisest methods of influencing them, (7) the ability to impart with clearness and force all realized truth, (8) the ability to investigate dispassionately and thoroughly—the best result of the best exegetical work, (9) the ability to teach and train others, (10) a spirit of active, unselfish loyalty to the Master's call to be a friend and shepherd of every human being.

The theological seminary is hampered by the varying standards for the B. A. degree and by the modern desire to save a year. Every such school helps its students in five ways: educationally, practically, by affording them contact with current social need; supplementally, by encouraging an all-rounded development; in an impressional way, by giving them an environment which helps them to acquire a true sense of realities; and inspirationally, by bringing them into contact with noble traditions and great men.

In the three last mentioned ways a school connected with a university has a great advantage. Congregationalism faces the necessity of giving the university type of a plant to its theological schools. It must determine the most economical and advantageous way of accomplishing this. It can thus retain unquestioned its primacy in all that makes for righteousness.

Dr. Gates, president-elect of Roberts College, and who returned to Turkey on Tuesday, was cordially received. He spoke briefly of the need of re-enforcement. The field force is breaking down with years and service and new men must enter into its missions. Resolutions upon the educational fight in England were presented by Dr. Reuben Thomas and it was voted to send them to the London Christian World and the British Weekly.

## Striking Utterances

Here we are in a world where there are three great heresies—and only three—the same that have always existed: The heresy of Herod, who lived for pleasure and glory, the heresy of Judas, who sold his Lord for gold, and the heresy of Cain, who slew his brother for hate—the heresy of worldliness, the heresy of avarice, the heresy of hatred.—Henry van Dyke, D. D.

New York is the most commercial city of a commercial age. Athens and Rome and Jerusalem carry with their names recollections of notable deeds, but the name of New York is insipid. The churches are losing ground. Wealthy men are avoiding them. What use is there of a God in a land of idols?—Felix Adler, New York city, Society of Ethical Culture.

A nephew of the distinguished Bishop Thorold of the Church of England was one of two "degenerates" sentenced to penal servitude by the London magistrates last week, after revelations of corruption involving a group of no less than thirty persons, most of them high in station, one of them a peer of the realm. He, by order of the king, must leave England.



## State Meetings

(Continued from page 712.)

evening addresses by Rev. E. L. Smith of Seattle on Loyalty to Congregational Interests on the Pacific Coast, by Rev. E. L. House, the new pastor of First Church, Portland, and Rev. MacH. Wallace of Eugene, were especially well received. The Narrative of the Churches by the registrar, Rev. Daniel Staver, showed more growth and a better spiritual condition than has been known for years. Three or four pastors have taken up secular work temporarily. It is hoped that returning health will soon permit them to resume their chosen life work.

No secretary of any great benevolent society could be present—a loss to the association, but a much greater loss to the societies. Only as these men keep in touch with the throbs of spiritual and practical life in the churches can the mutual love and helpfulness necessary to success be maintained. A satisfying epitome of the annual meeting of the Home Missionary Society was given by Mrs. F. Eggert, who had presided at the woman's meeting at Syracuse.

C. F. C.

## Georgia

The fifteenth annual meeting of the United Congregational Conference was held with Fredonia church, Barnesville, Oct. 30–Nov. 2, with large representation. Rev. W. O. Phillips of the college church at Demorest was moderator.

Of the addresses we mention briefly Dr. Theodore Clifton's splendid lecture, which held his audience for an hour in rapt attention; Pres. J. E. Kirby's lecture on The Puritan in the Southland—an historical sketch of Congregationalism in the South, dating from 1690; and that of Supt. S. F. Gale from Florida, which brought so many fresh, bright things from our Southern neighbor.

The most notable gathering occurred when Dr. Clifton preached to 800 to 1,000 people. The crowd, overflowing the house, gathered under the trees, and Dr. Clifton spoke from a hastily constructed platform to a typical Southern audience. An offering of \$108 was taken up at the close of the address for Atlanta Seminary, to be sent through the Education Society.

The inspiration of this conference and its uplifting influence will not soon be lost. The Fredonia church and pastor have the warm gratitude of many for their cordial welcome and hospitality.

F. O. H.

## Alabama

The General Convention met in Gate City, Oct. 29, 30. In number of delegates, strength of program and in happy effects, this meeting was the best of the series inaugurated in 1892. Some solicitude had been felt as to its outcome, as our churches had been seriously affected financially by the blight of an extensive drought. But earnest prayers had been offered for the success of this gathering, and God heard them.

Rev. W. H. Newton's introductory sermon from 1 Kings 19: 4-9, was on Lessons from the Life of Elijah for Servants of Christ Today. President Eldridge of Fort Payne read a unique and elaborate report on Education, delivered a characteristic address on Enthusiasm in Work and spoke on Methods and Results of Foreign Missions. President Kirby of Atlanta Seminary spoke on The Value of Theological Study and on Puritanism in the South. Rev. T. A. Pharr made a strong and suggestive plea for Appropriateness in Public Prayer.

Seven of the twelve district conferences had experienced notable revivals, with many additions. Reports were presented on Sunday schools and temperance, and the customary consideration was given to the different departments of denominational benevolence. Rev. A. T. Clarke was moderator. Tallassee was chosen for the next place of meeting.

A. T. C.

## A Factory Prayer Meeting

A unique incident occurred at the recent meeting of Central Association at Orwell, N. Y. Learning that a feature of the village life is the fifteen-minute devotional service held every morning at the chair factory, a modest invitation was obtained from the proprietor, Mr. F. B. Woodbury.

To the shrill call of the whistle about sixty employees filed into a large room, taking their places, some on work benches, some on unfinished chairs, while two of the workmen acted as ushers. Mr. Woodbury promptly announced a gospel hymn. Accompanied by the organ, played by one of their number, the boys sang, and how they sang! Every

part was carried by their fine, rich voices. Next the leader read a single Scripture verse, commenting simply; then called on one of the men to pray. Several knelt while their comrade poured out his soul and responded with hearty Amens.

Mr. Woodbury extended the time that morning that the visitors might share in the exercises. Several took advantage of the opportunity to express their satisfaction that so helpful a meeting was daily conducted and to suggest some lesson from the surroundings. As the service concluded the room so lately hushed in prayer was as if by magic converted into a busy scene, with whirling wheels, buzzing saws and the din of many hammers.

Mr. Woodbury is a member of the Congregational church, Rev. T. T. Davies, pastor. He testifies that during the two years since the service was instituted several conversions have resulted and that the moral atmosphere has been purified—an oath being of rare occurrence.

W. F. I.

## After Two Years in Cienfuegos,

## Cuba

One member of our church is a pastor in Porto Rico; another is in hospital work for children; three are hospital nurses; four are public school teachers; fifteen are being educated in the States, while two are engaged by Bible and kindred societies.

A. D. B.

## The Dangers of the Coming Winter

The naked, individualistic way of looking at social issues is well set forth in the following dialogue, vouchered for by a contributor to the *Sacred Heart Review*:

One lady said to another: "Aren't you feeling very unhappy about this coal strike?"

"Well, no," said the other. "I don't happen to feel so, for we are very fortunate in having our bins full of coal."

"But," pursued the other, "think of the many people who haven't any coal!"

"Yes," was the answer, "I have thought of that a good deal, and I told my husband that we shall have to be very careful this winter in going from our own warm house to others less well heated. There will be such great danger of catching cold."

## Gaining Strength Daily.

## A Valuable Constitutional Tonic.

Horsford's Acid Phosphate not only corrects disorders which undermine health, but also builds up the entire physical system on a permanent foundation. It cures in the right way.

## A COMMON TROUBLE.

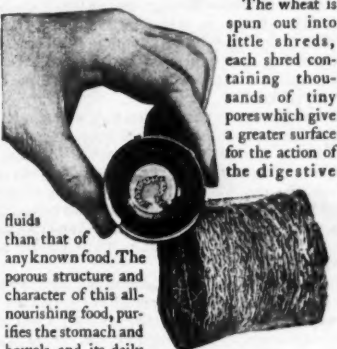
Cured Without Cutting, Danger or Detention from Work, by a Simple Home Remedy.

A PRICELESS BOOK SENT FREE FOR THE ASKING.

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

A VITAL REASON WHY YOU SHOULD EAT

## SHREDDED WHEAT BISCUIT



The wheat is spun out into little shreds, each shred containing thousands of tiny pores which give a greater surface for the action of the digestive

fluids than that of any known food. The porous structure and character of this all-nourishing food, purifies the stomach and bowels and its daily use permanently cures constipation when not handicapped by other improper food. Acquire the "Shredded Wheat Habit" and feel Young, Vigorous, Well.

Send for "The Vital Question" (Cook Book) Free. The Natural Food Co., Niagara Falls, N.Y.

## A Bible for 12cts.

You can get COOKERY'S MAGAZINE 4 months absolutely free and save a beautiful Holman's Teachers' Bible by mailing 12 cards to friends (only 12c.). For plan, address RELIGIOUS PIONEER PUB. CO., Louisville, Ky.

## IRONED FACTS

It has been said that the best way to make both ends meet is to tie them together. But the safest way to be sure of making the kitchen's weekly appropriation go farthest is to use only a



You'll have a double-barrelled chance at cooking economy—you can make both ends meet much easier than with any other Range. For the **Magee Holds the Record** for best baking, easiest, quickest and at least fuel expense. The design does it. Magee does the design.

Illustrated Circular free for the asking.

MAGEE FURNACE CO., Makers of Magee Heaters and Ranges, 32-35 Union Street, Boston, Mass.

"Highest Award, Gold Medal, Paris Exposition."

## George R. W. Scott, D. D.

The Middlesex Union Association of Congregational Ministers would hereby bear witness to the great sense of loss occasioned by the death of George R. W. Scott, D. D., for a long time one of its members. We esteemed him highly in love, alike for his kindly personal qualities, his warm fraternal spirit, his varied intellectual culture and scholarly attainments; also, for his clear, discriminating emphasis of evangelical truth, and his genial yet unyielding adherence to the polity, doctrine and traditions of our churches; an attitude all the more noteworthy and valuable in view of his familiarity with the phases and tendencies of German theological thought, gained in part through long residence in that empire. "A disciple to the Kingdom of heaven," he ever brought forth out of his treasure of knowledge, intelligent conviction, reading, experience and resources of special opportunity, things new and old, both for our pleasure and our profit. In our acquaintance with him we took delight; his presence in our meetings was an unfailing source of good cheer, practical help and inspiration toward the highest aims of professional endeavor.

We are glad to think, also, of the high order of his ministry as a preacher and pastor within our bounds; of his ever ready and efficient response to the calls of citizenship, and of the value of his general service to our denominational body, both in its national and international extent. It was in this wider service that he took his last journey from us; among his latest public words were those of appeal to his brethren in behalf of the contribution promised by our churches through the National Council to the John Robinson Memorial Church in Gainsborough, Eng.; and his last act in that service was to represent our churches at the tercentenary of that church in June last and present to it the full amount pledged.

Thence he went again to Germany, which, next to his native country, he would have chosen, doubtless, even as the Divine Will had chosen it for him, as the place of his call to the "better country, that is, a heavenly"; and where all earthly journeys must end if they shall end well. Though he comes not back to us, we shall hold him in warm remembrance as one whom we are grateful to have known and loved.

With whatever of needed adaptation, we may put into his lips—for "he being dead yet speaketh"—the words of another Christian minister from this state, sojourning in the Italian capital, whom death did not permit to return:

Much have I seen of Rome,  
But have seen more of heaven;  
Gauder than Peter's dome  
The scheme of sin forgiven.

To his widow and his sons we tender our heartfelt sympathy in their sorrow.

The Committee of the Middlesex Union Association.

## As He Was Known in England

It would be difficult to exaggerate the high esteem in which Dr. Scott was held in England. His learning, his geniality, his hospitality, his large vision, had won for him a host of friends in that country. Few men in our ministry were more widely known or more deservedly honored. He was a man of God, great and true and good.—From letter of Rev. A. H. Bradford, moderator of National Council, read at funeral.

## CHILDREN'S HOME.

## A Well Run Place.

At a children's home in Fort Wayne, Ind., they have entirely abandoned coffee because of the bad effect of it.

Mrs. M. B. Goraline, who is the matron, is meeting with grand success. She was compelled four years ago to discontinue the use of coffee and after making several experiments concluded that Postum filled the bill and has used it ever since.

She has charge of a family of children numbering from 22 to 30 and writes us: "I give Postum Coffee freely, using no coffee at all. The children are always well; we have had no sickness for two years, except such as they contract at school, like whooping cough, measles, etc. No bilious attacks, no fevers, no skin diseases. The children are all plump and in good condition. Clear complexions, no sallow or muddy looking faces, such as result from the use of coffee. We always make Postum strictly according to directions and it gives pleasure and health to all."

## Helps for Sunday School Superintendents

Several weeks ago a letter was published in the Readers' Forum asking for information about books and tracts suitable to put into the hands of parents and teachers to aid them in religious instruction of children. A considerable number of tracts have been sent to us in response to the request, and several books have been recommended, from which the following list has been selected:

## BOOKS ON CHILD STUDY

A Study of Child Nature. Elizabeth Harrison.  
Concerning Children. Mrs. Gilman.  
A Study of a Child. Hogan.  
From the Child's Standpoint. Winterburn.  
The Boy Problem. Forbush.  
Love and Law in Child Training. Poulsen.

## BOOKS ON RELIGIOUS PEDAGOGY

Bible School Pedagogy. McKinney.  
Principles of Religious Education. Nicholas Murray Butler and others.  
Education and Life. Baker.  
Moral Education. Buchanan.  
On the Early Training of Girls and Boys. Hopkins.  
The Psychology of Religion. Starbuck.  
The Sunday School Outlook. Crypt Conference, 1901.

## BOOKS FOR PARENTS ABOUT CHILDREN

The Child. Drummond.  
How John and I Brought Up Our Child. Grinnell.  
Household Education. Martineau.  
Letters to a Mother. Blow.

## MODERN CATECHISMS

The Gospel Catechism. Cooper.  
The Christian Life. Chalmers.  
Free Church Catechism. Congregational Union England and Wales.  
An Elementary Catechism. Hazard.  
A Christian Catechism. Hitchcock.  
Christian Teachings. Mutch.  
The Best Book of All. Keedy.  
Catechetical Bible Lessons. N. W. Grover.  
A Primary Catechism. G. S. Carson.

## BOOKS FOR SUNDAY SCHOOL SUPERINTENDENTS

The Bible School. McKinney.  
The Organized Sunday School. Axtell.  
The Model Sunday School. Boynton.  
Sunday School Progress in Method and Scope. A. W. Anthony.

## BOOKS ON BIBLE STUDY

Introduction to the Study of the Scriptures. Temple Bible series.  
Hints on Bible Study. H. Clay Trumbull and others.  
The Bible and the Child. F. W. Farrar and others.  
Questions and Answers about the Bible. Hitchcock.  
How to Study the Life of Christ. A. A. Butler.  
The Rebellion in Israel. Phelps.

## TRACTS FOR THE YOUNG

Fundamental Principles of Christian Life. H. C. King.  
Hints on Prayer. H. C. King.  
How to Make the Bible Real. H. C. King.  
Why Should I Join the Church? H. R. Hogan.

## Education

Doane College has a present enrollment of 172 students, of whom 109 are in the college proper. There are about thirty more students in attendance this year than last. A fine athletic field has been made back of the college buildings. The chapel is full each morning, and soon a new building must be erected to accommodate the music department and to provide a chapel. Also a gymnasium, which need not cost over \$10,000, is needed. Prof. Hiram Gillespie, Chicago University, '98, Yale A. M. 1901, has taken Professor Doane's place, who is spending this year at Columbia.

Inadequate accommodations, altered surroundings and the enhanced value of the site on which its present building stands are leading the directors of the American Unitarian Association to consider the advisability of seeking another site for denominational headquarters and the construction of a larger and more up-to-date building in Boston.

## WHAT SULPHUR DOES

## For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

These trade-mark crisscross lines on every package.

**GLUTEN FLOUR** For DYSPEPSIA.  
**SPECIAL DIETETIC FLOUR.**  
**K. C. WHOLE WHEAT FLOUR.**  
Unlike all other goods. Ask Grocers.  
For book on sample write  
Farwell & Rhines, Watertown, N. Y., U.S.A.



## STOPS HEADACHE

and makes you clean internally. Warranted free from narcotic drugs.

THE TARRANT CO., (Bus. Est. 2334) New York.

FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstores at Boston or Chicago.



## A Suggestion for the Country Church

BY REV. FREDERICK LYNCH

A course of lectures lately given in the chapel at Lenox, Mass., equaled anything one could hear in any university. Prof. Charles F. Kent of Yale, author of several standard books on the Old Testament, has spoken to about fifty people for four consecutive nights on these subjects:

Biblical and Ancient Babylonian Accounts of Creation, The Story of Paradise and Man's Fall, Traditions as to the Beginning of Human Civilization, Biblical and Babylonian Flood Stories.

These lectures, delivered just as they would be in Yale University, revealed how much more wonderful the Bible is when studied from the modern point of view, than from the old. They stirred our young men and women to an interest in serious Bible study.

Their success has only emphasized a conviction I have long held, that the country church ought to utilize, much more than it does, the university and also the eminent city pastors. Last spring Dr. C. S. Macfarland, who has made a special study of the life of Christ, gave four lectures here on The Meaning of Christ for Today. They were splendidly attended and were of great value to our people. Professor Kent's course was a second experiment, which will be followed by others.

Why should not churches remote from centers of scholarly influence avail themselves three or four times a year of stimulating courses from the best authorities on great questions of religious interest? Why not apply the practical workings of university extension to religious things? I can conceive of nothing more stimulating to the average church than courses of the nature of these:

The first four nights in January a course on The Relation of Theology to Life, by such teachers as Lyman Abbott, Prof. G. B. Stevens or Prof. William N. Clarke.

The first four nights after Easter a course on The Poets and Immortality, by such men of letters as Dr. T. T. Munger, Prof. Henry van Dyke, or Mr. Hamilton W. Mable.

The first four nights in September a course on The Prophets of Israel: The Message for Their Time; Their Permanent Contribution to Religion, by such scholars as Professor Sanders, Professor Kent or Dr. Newman Smyth.

The first four nights in January again, a course on The Teachings of Jesus, by Prof. F. G. Peabody, Dr. James M. Whiton or Prof. Thomas C. Hall.

These are merely suggestions. Here is good opportunity for the church to touch the community vitally. Many people in every ordinary town would be glad of such opportunities. It is usually easy to raise the sum needed from the people themselves.

## Foreign Missions in Ohio

BY SEC. J. G. FRASER, D. D., CLEVELAND

"The gospel to the nations" is the cry of foreign missions. The providence of God brings the nations to the gospel. Ohio, generally counted a state of American stock, is rapidly becoming all kinds of a foreign land. This is to make brief mention of the calls of God to Congregational Christians in the state for their part of the work of evangelizing such of its people as speak other languages than English.

The Welsh resent, with reason, the word "foreigner." In all but language they are American, intensely Protestant and largely Congregational. There are about forty Welsh Congregational churches in the state, and they share on an equal basis with others in missionary aid. Their young men form an invaluable quarry of material for English pulpits. With few exceptions, the distinctively Welsh-speaking churches are declining.

Swedes are not numerous in the state. Three churches, one connected with the "Missions Friends," are working faithfully at Cleveland, Ashtabula and Youngstown. They are self-reliant

to a marked degree, and take only such help as is absolutely needed.

The Finns in Ohio number about 4,500, of whom four-fifths are at the ore ports on the lake. Ashtabula, where are 1,500, has had for years an exceptionally devoted church and pastor. Later, a church has grown up among the 1,000 Finns at Conneaut which in self-denial has set an example to all its neighbors.

The Italians are an increasing element, counting about 20,000, of whom 8,000 are thought to be in Cleveland and 7,000 in Cincinnati. In the former city mission work is done among them, begun by individuals from the Euclid Avenue Church, continued by that church and Lake View and recently taken charge of by the City Missionary Society. The work is crippled by the lack of a suitable plant, and must soon have a house.

The Magyars, the old ruling race of Hungary, cousins to the Turks, are reaching the state in considerable numbers. Of 15,000 estimated, over half are in Cleveland, with 1,500 each at Toledo and Lorain. At the latter place work has been done among them in their own language by students from Oberlin and the Bethlehem Training School, and there is great need for continuance and increase of this ministry.

Ohio is probably still, as in the past, the third state in the number of its German people. No work is yet done directly for them, though a number of appeals have come to the Missionary Society.

Toledo has a considerable Syrian population, among whom First Church has worked through a leader of their own race.

The Slavic is still the great foreign work in the state. A recent estimate gives 33,000 Bohemians, the same number of Poles and 6,000 Slovaks. About 60,000 of this total, or five-sixths, are in Cleveland, ministered to by Bethlehem and Cyril Churches and Mizpah and Madison Avenue Missions at the joint and equal charge of the National and State Missionary Societies. The workers, men and women, are eight and they reach, through over thirty weekly meetings, from 1,200 to 1,500 people directly. From Bethlehem Church a large number of workers have gone out to Slavic, English and foreign fields, and its home force is now largely composed of its own sons and daughters. Cleveland, not only by its large Slavic population, but by the residence and constant service of Dr. Schaeffer, is the recognized center of Slavic work for the country.

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## In and Around Boston

### Twenty-seven Years in Bethany Sunday School

Mr. John Knox Marshall has closed a notable service as superintendent of Bethany Sunday school, Brookline, which he founded in a small upper room and has developed into a large, well organized school, with an adequate building and excellent equipment. This is largely a result of his consecrated effort and Christian personality. Now that Mr. Marshall's frequent absences from Brookline necessitate a change, the school is fortunate in securing as his successor Mr. Frank W. Burdett, who has long been connected therewith and has the confidence and support of the workers. The directors passed strong resolutions in appreciation of Mr. Marshall's unique service.

### Miss Child's Death

Miss Abbie B. Child came back in good health from the Woman's Board meeting at Washington and on Sunday morning was eating breakfast at her home on St. James Avenue, where she has lived for many years, when some little motion called the attention of her companions to her. Her head drooped and in a moment all was over. A kind of crowning joy of her life was the satisfaction which she and her fellow-officers in the Woman's Board felt when, at Washington, a letter was received announcing a gift of \$8,000 for the so-called adjustment fund. She returned full of courage for the work of another year, and was instantly at work planning its detail. The funeral was to be held Wednesday of this week at the Central Church, of which she has been long a member, being president of the woman's missionary organization and particularly identified with the work for the children and young people. Miss Child was a daughter of Hon. Linus M. Child, a prominent lawyer of Boston and for many years a member of the Prudential Committee of the American Board. She was born in Lowell, and graduated at Maplewood Institute in Pittsfield in 1858. The next few years were spent as a daughter at home, and in 1870 Mrs. Albert Bowker sought her services for the Woman's Board.

### Russian Discrimination Rebuked

A meeting in a Jewish synagogue, on a recent Sunday, under the auspices of the Alliance Israelite Universelle, was honored by the presence of eminent Christians, including Mr. E. D. Mead and President Eliot of Harvard University, and was indorsed by Governor Crane, who sent a letter. Stirring speeches were made and unequivocal resolutions were passed calling on the Department of State to demand from Russia that Jews who are

American citizens shall have the same rights on returning to Russia which other American citizens have.

### The Children's Friend Society

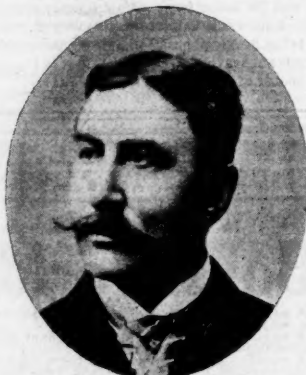
Mr. and Mrs. Henry H. Proctor opened their pleasant home on Commonwealth Avenue last week for the sixty-ninth annual meeting of the Boston Children's Friend Society. The treasurer announced the receipt of some \$18,000 during the year. The secretary spoke of the great success of the plan adopted two or three years ago of placing children at once in families, and quoted from letters of children as well as from persons who had taken them, showing that the arrangements were working well. Four hundred and twenty children came to the attention of the society for the first time during the present year, and 397 applications have been received from people who wished to take children.

### Heroes of the China Inland Mission

Dr. and Mrs. Howard Taylor (formerly Miss Geraldine Guinness) of the China Inland Mission are to be guests of Rev. J. M. Gray of Brookline, Nov. 15 to 20. Drawing-room and public meetings have been arranged for them as follows: Nov. 16, A. M., Clarendon Street Church; in the evening, Park Street; Nov. 17, at 3 P. M., Trinity Chapel; evening, Shepard Memorial Church, Cambridge. Other gatherings will be announced.

## Christian News from Everywhere

Mr. James Stokes of New York city, whose munificent gifts to the Young Men's Christian Associations of Paris, Berlin and St. Petersburg have made him one of the most generous and far-sighted of American donors to Euro-



JAMES STOKES

pean agencies for good, was presented with the cross of an officer of the Legion of Honor by ex-Minister Jules Siegfried in behalf of President Loubet and Foreign Minister Delcassé, at the great gathering of members of the Y. M. C. A. in Paris recently. Later in the week he was received by Emperor William at Potsdam Palace, and together they discussed American religious and political happenings.

Miss Kate Drexel, who has given so generously to the support of Roman Catholic schools among the American Indians, has announced her intention to build a school costing \$50,000 for the Navajo Indians in Arizona.

The central committee of the Twentieth Century National Gospel Campaign are sending out their third annual call for the observance of a week of prayer (in November) for the deepening and quickening of spiritual life. Printed suggestions as to definite evangelistic work or the forming of prayer circles and Bible study groups may be secured from the secretary, Mr. F. H. Jacobs, 113 Fulton Street, New York.

The new dean of Westminster Abbey, Armistage Robinson, has let it be known that he intends to welcome Americans as cordially to that historic edifice as did his predecessors, Bradley and Stanley.

## A TEST EXPERIMENT.

### Peculiar Power Possessed by a New Medicine.

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take, and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets, and it is claimed that one of these tablets or lozenges will digest from 300 to 3,000 times its own weight of meat, eggs and other wholesome food. And this claim has been proven by actual experiments in the following manner: A hard boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety-eight degrees (or blood heat); one of these tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion, but scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headaches, sleeplessness, pains in chest and under shoulder blades, extreme nervousness as in nervous dyspepsia, but they all have same cause, failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both by digesting the food for it, and in a short time it is restored to its normal action and vigor. At same time the tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as, for instance, the following:

After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected benefit that I wish to express my sincere gratitude. In fact, it has been six months since I took the package, and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was Chronic Dyspepsia and absolutely incurable, as I had suffered twenty-five years. I distributed half a dozen packages among my friends here, who are very anxious to try this remedy.

Mrs. SARAH A. SKEELS.  
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Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full-sized packages.

## SCHOOL TEACHERS LEARN

### Just Like Other People.

Bad food and overwork wreck many a life, but the right food makes sure and complete happiness, for one must be happy if perfectly well.

"Grape-Nuts saved my life, and changed me from a nervous, sick, despondent woman to a healthy, strong and cheerful one," writes Mrs. Alice Riegel of Pontiac, Ill. "I had not been well for several years and I thought, as did my friends, that 'my days were numbered.' My ill health was caused from drinking coffee, eating improper food and overwork in the schoolroom; I had become very weak, tired and nervous and nothing I ate agreed with me. Medicine made me more nervous and impaired my digestive organs.

It was with difficulty that a neighbor induced me to try Grape-Nuts and I liked it from the first with thick cream and sugar. I lived on it exclusively with Postum Food Coffee until my digestion was so much improved I could eat other foods. My friends soon noticed the improvement in my looks, and I am now healthy, strong and happy. I attribute the change in my health solely to the change of diet.

Husband and I both like Grape-Nuts and Postum. I think they are the most healthful and strengthening of all foods and drinks and suitable for the weak as well as for the strong."



## The Happiest Man

Capt. Richmond P. Hobson, at a recent Y. M. C. A. anniversary gave the following manly expression of his ideal for a Christian man:

I think that this same Christian man ought to be the happiest man under the sun. Out there on the sea he can look up to the stars and see the handiwork of God, and on the land he can see the infinitely large and from that down to the infinitely small. On the sea when the storms rise he can do his work with a clear mind, no matter what the emergency, and can recognize the situation without terror. Times come in the lives of all men which tend to produce a feeling of terror, and no being lives who has not or will not stand face to face with the intimate or ultimate. The Christian who has tried to be earnest, who has left nothing undone, who has worked hard to increase the efficiency of body and brain, who has been careful of spiritual life and moral nature, who has done his duty when it appeared, and who has tried to assist every one with whom he comes in contact, has nothing to fear. Earnest effort day in and day out is a message from the sea, and he who is willing to do the hard work which is the price will reap fully of the reward. It is this man who can hold his head up and face the universe whether in praise or terror—no, not terror, for there is no terror for such a man.

## Biographical

REV. EDWARD TAYLOR, D. D.

A veteran Congregational leader passed away, Nov. 4, in the death of Rev. Edward Taylor, D. D., at the age of eighty-one. He was born in Lee, Mass., and graduated at Williams College in the class of 1842. In February, 1847, he was ordained and installed at Hinsdale, Mass., became pastor of a Presbyterian church in Lansingburg, N. Y., in 1850, removed to the pastorate of the First Congregational Church in Kalamazoo, Mich., in 1856, thence to the South Church, Brooklyn, N. Y., in 1863, where he preached four years. His latest and longest pastorate was with the Congregational church at Binghamton, N. Y., where he resided until his death. He was an evangelistic preacher, and after retiring from the charge of a church did noble service among the churches and was widely beloved and honored among ministers and laity. In former years he contributed occasionally and very acceptably to *The Congregationalist*.

REV. EPHRAIM O. JAMESON

Mr. Jameson, who died in Boston, Nov. 9, was born in Chester, N. H., seventy years ago. He graduated from Dartmouth College in 1855 and from Andover Seminary three years later. After supplying various pulpits in New Hampshire and Massachusetts he accepted the call of the church at East Concord, N. H., and was ordained and installed there.

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in 1860. Six years later he became pastor of Union Church of Salisbury and Amesbury, Mass. At the end of another six years' service he entered upon his twenty-one years' pastorate at Millis, Mass. In 1893 he with his wife came to Boston to reside with their daughter, and was soon appointed supervisor of the Emerson College of Oratory. This work, with frequent preaching appointments, travel, etc., has kept him busy and useful since his retirement from pastoral work. He was a man of great sweetness of spirit and more than usually gifted as a writer, having published half a dozen volumes, mainly of a historical character.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 17, 10.30 A. M. Subject, *Net Result of Work in the Great Northwest*; speaker, Rev. D. N. Beach, D. D.

CONNECTICUT CONFERENCE, New Britain, Nov. 18-20.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BARROWS—In Vernon, Ct., Oct. 18, Rev. William H. Barrows, aged 72 yrs. He graduated from Amherst in 1859, from the theological school at Windsor Hill, Ct., in 1862, and was ordained in Lansing, Io., in 1868. He remained for the most part in that state until 1894, but his last preaching service was done in Southbury, Ct.

CHILD—In Boston, Nov. 9, suddenly, Miss Abbie B. Child, for many years home secretary of the Woman's Board of Missions.

TOWNSEND—In Fryeburg, Me., Oct. 21, after a long illness, Anne Allison, wife of Henry C. Townsend of St. Louis, Mo. Funeral services were held Oct. 24 at First Ch. St. Louis, where Mrs. Townsend had long been a member.



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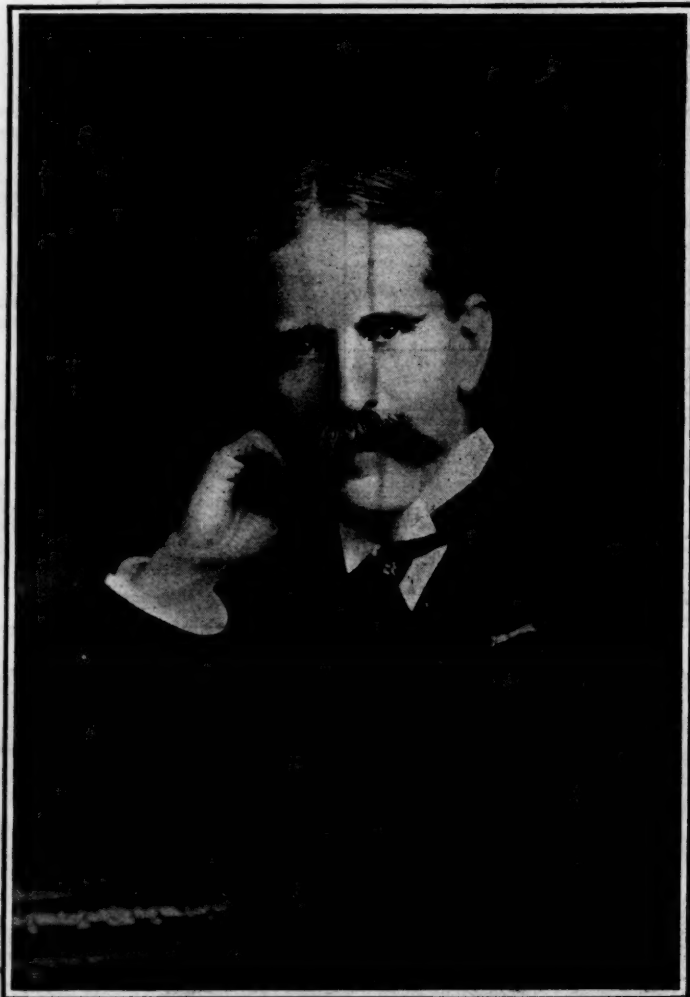
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COMMONWEALTH, Sat., Jan. 3, 1 P. M.; Feb. 14.

NEW ENGLAND, Sat. Jan 17, 1 P. M.; Feb. 28.

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